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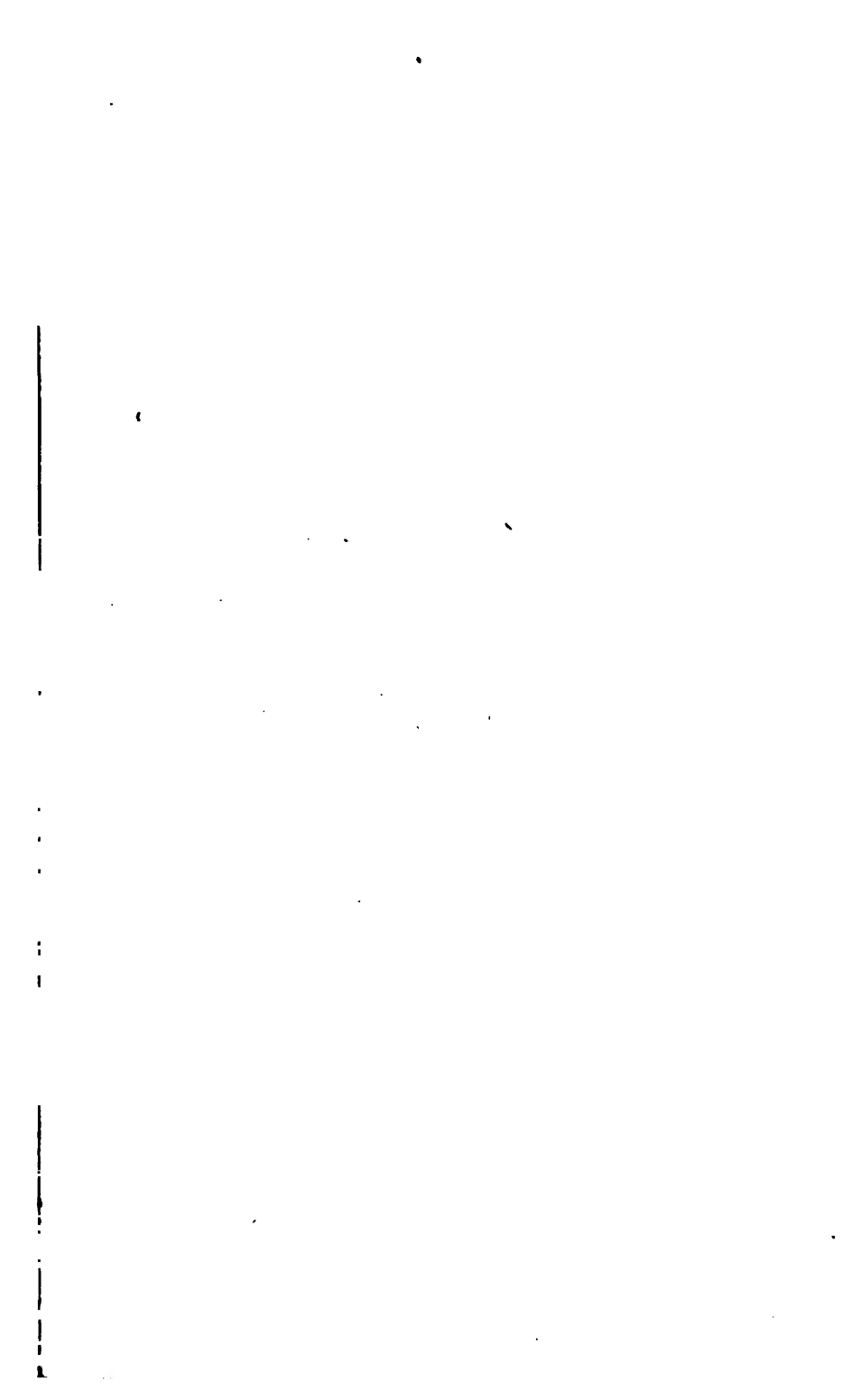
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1



THE
POEMS OF MILTON.

THE POEMS
OF
JOHN MILTON,
WITH NOTES,

BY
THOMAS KEIGHTLEY,

AUTHOR OF 'MYTHOLOGY OF GREECE AND ITALY,' 'FAIRY MYTHOLOGY,' 'HISTORY OF
ENGLAND,' ETC.

"I view that oak, the fancied glades among,
By which as MILTON lay, his evening ear,
From many a cloud that dropped ethereal dew,
High-sphered in heaven, its native strains could hear;
On which that ancient trump he reached was hung."—*Collins*.

IN TWO VOLUMES.

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PARADISE LOST.

BOOK VII.

THE ARGUMENT.

Raphael, at the request of Adam, relates how and wherefore this World was first created ; that God, after the expelling of Satan and his Angels out of Heaven, declared his pleasure to create another world, and other creatures to dwell therein ; sends his Son with glory, and attendance of Angels, to perform the work of Creation in six days : the Angels celebrate with hymns the performance thereof, and his re-ascension into Heaven.

DESCEND from Heaven, Urania—by that name
If rightly thou art called—whose voice divine
Following, above the Olympian hill I soar,
Above the flight of Pegasean wing !
The meaning, not the name, I call ; for thou

1. *Descend, etc.* As he is now, as it were, quitting Heaven, he calls on the Muse who had hitherto been his guide to descend with him and guide him still. Having in the commencement of the poem named her the Heavenly Muse, he now styles her Urania (which is the same in Greek) ; and as this was the name of one of the Grecian Muses, he makes it a question if it be right to call her so, as these were Olympian, residents, according to the poets, of Mount Olympus, while his flight had been far above that mountain or the flight of Pegasus, who was fabled (*Hes. Theog.* 286) to bear the thunder and lightning.

5. *The meaning, etc.* By 'the name' here he seems to mean the person of the Grecian Muse Urania, and he asserts that it is not *her* he invokes, but the divine attribute to which he gives the same name, as similar in signification.

-
5. "O Musa, tu, che di caduchi allori
Non circondi la fronte in Elicona,
Ma sù nel cielo infra i bestii cori
Hai di stelle immortali aurea corona." *Tasso, Ger. Lib. i. 2.—Th.*

Nor of the Muses nine, nor on the top
 Of old Olympus dwellest ; but, heavenly-born,
 Before the hills appeared or fountain flowed,
 Thou with eternal Wisdom didst converse,
 Wisdom thy sister, and with her didst play, 10
 In presence of the Almighty Father, pleased
 With thy celestial song. Up-led by thee
 Into the Heaven-of-heavens I have presumed,
 An earthly guest, and drawn empyreal air,
 Thy tempering. With like safety guided down
 Return me to my native element ;
 Lest, from this flying steed unreined—as once
 Bellerophon, though from a lower clime—

“Thou hast a few *names* . . . which have not defiled their garments.” *Rev.* iii. 4.
 —*thou*, sc. art. By *zeugma*.

7. *Of old Olympus*, i.e. of Olympus celebrated from the times of old ; like *old* Euphrates (i. 420), Mount Casius *old* (ii. 593), *ancient* Tarsus (i. 200). Possibly, as Newton thinks, he dictated *cold* : comp. i. 516.

8. *Before, etc.* He applies to Urania what is said in the *Proverbs* of Wisdom ; apparently viewing the one as the divine thoughts, the other as the audible expression of them.—*fountain*. In the place of *Proverbs* he had in view (see below) it is ‘fountains.’ It is therefore perhaps a printer’s error. Could he have had in his mind the Sept. rendering of *Gen.* ii. 6 ? See on iv. 229.

12. *Up-led, etc.* Perhaps he may have had in his mind here the legend of Pallas-Athene’s carrying Prometheus up to heaven, where he took fire from the wheels of the chariot of the Sun : see our *Mythology*, p. 257.

13. *presumed*, sc. to enter.

15. *Thy tempering*, i.e. of thy tempering, which she had so tempered that, though a mortal, he was able to breathe it. He may have had Dante and Beatrice in his mind. Bentley would read *thee* for *thy*, and as the words were pronounced alike (like *me* and *my*), it is not impossible that it may be the word that Milton dictated.

17. *this flying steed*. He had not spoken of any flying steed, but Pegasus was in his mind (v. 4), from whose back Bellerophon fell in his attempt to soar to heaven, and then roamed the Aleian field, i.e. the field of wandering. He may also have recollected Astolfo’s flight to the terrestrial Paradise on the Hippogriff, in Ariosto, *Or. Fur.* xxxiv.—*unreined*, i.e. having no bridle, *infrenis*. He may here allude to the bridle which Pallas-Athene, in a dream, gave Bellerophon, with which he was to manage Pegasus : *Mythol. ut sup.*

8. “The Lord possessed me in the beginning of his way, before his works of old . . . When there were no depths, I was brought forth ; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth. . . . Then I was by him, as one brought up with him : and I was daily his delight, rejoicing (*ludens*, Vulg.) always before him.” *Prov.* viii. 23–30.—*N.*

Dismounted, on the Aleian field I fall,
 Erroneous there to wander and forlorn.— 20
 Half yet remains unsung, but, narrower bound,
 Within the visible diurnal sphere.
 Standing on earth, not rapt above the pole,
 More safe I sing with mortal voice, unchanged
 To hoarse or mute, though fallen on evil days,
 On evil days though fallen, and evil tongues,
 In darkness, and with dangers compassed round,
 And solitude; yet not alone, while thou
 Visitest my slumbers nightly, or when morn
 Purples the east. Still govern thou my song, 30
 Urania, and fit audience find, though few;
 But drive far off the barbarous dissonance
 Of Bacchus and his revellers, the race
 Of that wild rout that tore the Thracian bard
 In Rhodopè, where woods and rocks had ears

20. *Erroneous*, i.e. wandering, *erroneus*.

21. *Half, etc.*, i.e. the second half of the poem is still to be sung. Newton, after Richardson, says the second half of the episode; for, as the poem originally contained only ten Books, he could not properly call six the half of it. But this is viewing the writer more as a mathematician than as a poet, and in all probability Milton, when composing this part, thought that the poem would make twelve Books, as it afterwards did, with hardly any additions.—*narrower bound*. This we think is to be taken in apposition to 'within,' etc., the article, as so frequently, being omitted. Newton takes 'bound' as a participle.

23. *rapt, etc.*, i.e. snatched up, *raptus*. He probably had in view St. Paul's account (2 Cor. xii. 2) of his being "*caught up*" to the third heaven," and hearing there "unspeakable words, which it is not lawful (possible) for a man to utter," and therefore he adds, 'with mortal voice.'

25. *though fallen, etc.* Alluding to the political state of the country after the Restoration, when his own party was depressed and persecuted, and he himself maligned, and exposed, as he thought, to danger.

27. *In darkness*, sc. dwelling, i.e. being blind.—*solitude*, i.e. in solitude.

29. *Visitest*. See *Life of Milton*, p. 216.

30. *govern*, i.e. direct; *gubernare*, It. See on vi. 706.

32. *But drive, etc.* The allusion here to Charles II. and his dissolute Court is apparent. He fears that as the wild drunken rout of the Thracians tore Orpheus, the son of the Muse Calliope, to pieces, so he himself might become the victim of the drunken revelling Cavaliers. They were however not so bad as he thought them.

31.

"Neque te ut miretur turba labores,
 Contentus paucis lectoribus." *Hor. Sat.* i. 10, 73.—*N.*

To rapture, till the savage clamour drowned
Both harp and voice ; nor could the Muse defend
Her son. So fail not thou who thee implores ;
For thou art heavenly, she an empty dream.

Say, Goddess, what ensued when Raphaël, 40
The affable Archangel, had forewarned
Adam, by dire example, to beware
Apostasy, by what befell in Heaven
To those apostates ; lest the like befall
In Paradise to Adam or his race,
Charged not to touch the interdicted tree,
If they transgress, and slight that sole command,
So easily obeyed, amid the choice
Of all tastes else to please their appetite,
Though wandering. He, with his consorted Eve, 50
The story heard attentive, and was filled
With admiration and deep muse, to hear
Of things so high and strange, things to their thought
So unimaginable as hate in Heaven,
And war so near the peace of God in bliss,
With such confusion ; but the evil, soon
Driven back, redounded as a flood on those
From whom it sprung, impossible to mix
With blessedness. Whence Adam soon repealed
The doubts that in his heart arose ; and now 60
Led on, yet sinless, with desire to know
What nearer might concern him, how this World
Of heaven and earth conspicuous first began ;
When, and whereof created ; for what cause ;
What within Eden, or without, was done
Before his memory—as one, whose drougt

40. *Apostasy*, i.e. revolt, falling off, ἀποστασία.

50. *wandering*, i.e. passing from one object to another.—*consorted*, i.e. that is his consort. He coins this participle, for *consort* is a neuter verb.

52. *muse*, i.e. musing, reflection.

56. *but the evil*, sc. they reflected that.

59. *repealed*, i.e. recalled, abrogated ; *rappeler*, Fr. Pearce thought that possibly the poet's word was *repelled*.

63. *conspicuous*, i.e. in view, which might be beheld.

Yet scarce allayed, still eyes the current stream,
Whose liquid murmur heard new thirst excites—
Proceeded thus to ask his heavenly guest :

“Great things, and full of wonder in our ears, 70
Far differing from this World, thou hast revealed,
Divine interpreter ! by favour sent
Down from the Empyrean, to forewarn
Us timely of what might else have been our loss,
Unknown, which human knowledge could not reach.
For which to the infinitely Good we owe
Immortal thanks, and his admonishment
Receive with solemn purpose, to observe
Immutably his sovran will, the end
Of what we are. But since thou hast vouchsafed 80
Gently, for our instruction, to impart
Things above earthly thought, which yet concerned
Our knowing, as to highest Wisdom seemed,
Deign to descend now lower, and relate,
What may no less perhaps avail us known,
How first began this heaven, which we behold
Distant so high, with moving fires adorned
Innumerable ; and this which yields or fills
All space, the ambient air, wide interfused,
Embracing round this florid earth ; what cause 90
Moved the Creator, in his holy rest

74. *our loss*, i.e. the cause of our loss, of our being lost.—*Unknown*, i.e. if unknown.

81. *Gently*, i.e. courteously. It is peculiarly applicable here, as Raphael was a superior, and it comes from *gentil*, noble.

88. *yields or fills, etc.*, i.e., says Richardson, “yields space to all bodies, and again fills up the deserted space, so as to be subservient to motion.” We rather think it is which is *buxom* (ii. 842) and gives way, etc. We are also almost convinced that Milton dictated ‘yields and fills,’ and that the compositor changed *and to or* (see Final Note on *Sam. Agon.*), for where is the opposition between yielding and filling ? and what is the meaning of yielding all space ? Spenser has ‘yielding air’ (*F. Q.* i. 11, 18) as well as ‘buxom air.’

91. *in his holy rest, etc.*, i.e. who had been dwelling from all eternity in a state of sacred repose.

72.

“Nunc et Jove missus ab ipso
Interpres divom fert horrida jussa per auras.” *Æn.* iv. 377.—*N.*

Victorious with his Saints, the omnipotent,
 Eternal Father from his throne beheld
 Their multitude, and to his Son thus spake :

“ At least our envious foe hath failed, who thought
 All like himself rebellious, by whose aid 140
 This inaccessible high strength, the seat
 Of Deity supreme, us dispossessed,
 He trusted to have seized, and into fraud
 Drew many, whom their place knows here no more.
 Yet far the greater part have kept, I see,
 Their station ; Heaven yet populous retains
 Number sufficient to possess her realms,
 Though wide, and this high temple to frequent
 With ministeries due, and solemn rites.
 But, lest his heart exalt him in the harm 150
 Already done, to have dispeopled Heaven,
 My damage fondly deemed, I can repair
 That detriment, if such it be to lose
 Self-lost, and in a moment will create
 Another world, out of one man a race
 Of men innumerable, there to dwell,
 Not here ; till, by degrees of merit raised,
 They open to themselves at length the way
 Up hither, under long obedience tried,
 And Earth be changed to Heaven, and Heaven to Earth,
 One kingdom, joy and union without end. 161
 Meanwhile inhabit lax, ye Powers of Heaven ;
 And thou my Word, begotten Son, by thee
 This I perform ; speak thou, and be it done !

141. *strength*, i.e. fort or citadel.

142. *us dispossessed*. Dr. Symmons asserts that “*us*, on the invariable principles of English grammar, ought to be *we*.” This we will not dispute ; but Milton plainly meant to imitate the Latin *abl. absolute*, which requires *us*.

143. *fraud*, i.e. rebellion, *fraus*.

162. *lax*, i.e. at large, with abundance of room. A Latinism. “*Habitare laxè . . . voluit*.” *Cic. Pro Dom.* 44. “*Huic laxior domus*.” *Plin. Pan.* 50.—*D.*

144. “Neither shall his place know him any more.” *Job* vii. 10.—*N.* “And the place thereof shall know it no more.” *Ps.* ciii. 16.—*N.*

145. “The angels which kept not their first estate.” *Jude* 6.—*T.*

My overshadowing Spirit and might with thee
 I send along: ride forth, and bid the Deep
 Within appointed bounds be heaven and earth—
 Boundless the Deep, because I am who fill
 Infinitude; nor vacuous the space,
 Though I, uncircumscribed, myself retire, 170
 And put not forth my goodness, which is free
 To act or not; necessity and chance
 Approach not me, and what I will is fate.'

"So spake the Almighty, and to what he spake
 His Word, the Filial Godhead, gave effect.
 Immediate are the acts of God, more swift
 Than time or motion, but to human ears
 Cannot without process of speech be told,
 So told as earthly notion can receive.
 Great triumph and rejoicing was in Heaven, 180
 When such was heard declared the Almighty's will;
 Glory they sung to the Most High, goodwill
 To future men, and in their dwellings peace;
 Glory to Him whose just avenging ire
 Had driven out the ungodly from his sight
 And the habitations of the just; to Him
 Glory and praise, whose wisdom had ordained

168. *Boundless, etc.*, i.e. There are no limits to Chaos, because I who fill it am infinite; and it is not vacuous or empty, because I am everywhere in it, though I only exhibit my goodness in a limited space, i.e. in Heaven. Todd prints 'I Am' as if it were a title of the Deity!—*who*, i.e. he who.

170. *myself retire*, i.e. withdraw myself. "And thence *retire me* to my Milan." *Tempest*, v. 1. The original punctuation destroys the sense.

182. *Glory, etc.* These three Glories praise the three great attributes of the Deity, his goodness, his power, his wisdom.

165. "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee." *Luke* i. 35.—*N.*

168. "Do not I fill heaven and earth? saith the Lord." *Jer.* xxiii. 24.—*K.*

170. "O Padre nostro che ne' cieli stai,
 Non circoscritto, ma per più amore
 Ch' ai primi effetti di lassù tu hai." *Dante, Purg.* xi. *terz.* 1.—*K.*

173. "Sia destin ciò ch' io voglio." *Tasso, Ger. Lib.* iv. 17.—*Th.*

182. "Glory to God in the highest, and on earth peace, goodwill toward men." *Luke* ii. 14.—*N.*

Good out of evil to create, instead
 Of Spirits malign, a better race to bring
 Into their vacant room, and thence diffuse 190
 His good to worlds and ages infinite.

“So sang the Hierarchies. Meanwhile the Son
 On his great expedition now appeared,
 Girt with omnipotence, with radiance crowned
 Of majesty divine, sapience and love
 Immense, and all his Father in him shone.
 About his chariot numberless were poured
 Cherub and Seraph, Potentates and Thrones,
 And Virtues, winged Spirits, and chariots winged,
 From the armoury of God, where stand of old 200
 Myriads, between two brazen mountains lodged,
 Against a solemn day, harnessed at hand,
 Celestial equipage; and now came forth
 Spontaneous, for within them Spirit lived,
 Attendant on their Lord. Heaven opened wide
 Her ever-during gates, harmonious sound
 On golden hinges moving, to let forth
 The King of Glory, in his powerful Word
 And Spirit coming to create new worlds.—
 On heavenly ground they stood, and from the shore 210
 They viewed the vast immeasurable, Abyss,
 Outrageous as a sea, dark, wasteful, wild,
 Up from the bottom turned by furious winds

195. *Of majesty divine, etc.*, i.e. the three divine attributes: see on v. 182.

208. *the King of Glory*, i.e. the Father: see v. 588.

200. “Nell’alta rocca ascende, ove dell’oste
 Divina tutte son l’armi riposte.” *Tasso, Ger. Lib. vii. 80.—K.*

201. “And behold there came four chariots out from between two mountains;
 and the mountains were mountains of brass.” *Zech. vi. 1.—K.*

204. “For the spirit of the living creature was in the wheels.” *Ezek. i. 20.—K.*

205. “Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors;
 and the King of Glory shall come in.” *Ps. xxiv. 7.—K.*

207. “Le porte qui d’effigiato argento
 Sui cardini stridean de lucid’oro.”

Tasso, Ger. Lib. xvi. 2.—T.

And surging waves, as mountains, to assault
Heaven's highth, and with the centre mix the pole.

“ ‘ Silence, ye troubled waves, and thou Deep, peace !’
Said then the omnific Word ; ‘ your discord end !’
Nor stayed, but, on the wings of Cherubim
Uplifted, in paternal glory rode
Far into Chaos, and the World unborn ; 220
For Chaos heard his voice. Him all his train
Followed in bright procession, to behold
Creation, and the wonders of his might.
Then stayed the fervid wheels, and in his hand
He took the golden compasses, prepared
In God's eternal store, to circumscribe
This Universe, and all created things.
One foot he centred, and the other turned
Round through the vast profundity obscure,
And said :—‘ Thus far extend, thus far thy bounds, 230
This be thy just circumference, O World !’

“ Thus God the heaven created, thus the earth,

214. *And surging.* Newton proposes to read ‘*is* surging.’ Todd highly approves of the correction, and we ourselves also think that *is* was the poet's word.

215. *and with, etc.* It is hardly necessary to observe that in Chaos there could be neither centre nor pole. The sea in a storm was the image in the poet's mind.

221. *heard*, sc. and obeyed ; the verb ‘heard’ being what grammarians call pregnant. Or it may be ‘obeyed,’ like *audio* : see our note on *Virg. Geor.* i. 514.

227. *This Universe*, i.e. this World of heaven and earth, and all which it contains.

230. *Thus God, etc.*, i.e. separated their place and the matter that was to go to their formation (for Milton rejected the idea of creation out of nothing), which was now in a crude undigested state, the more fluid portion lying in a calm watery condition on the surface.

216. “ And he said unto the sea, Peace, be still.” *Mark* iv. 39.—*N.*

224. “ *Metaque ferridis evitata rotis.*” *Hor. Carm.* i. 1, 4.—*H.*

225. “ When he prepared the heavens, I was there ; when he set a compass upon the face of the deep.” *Prov.* viii. 27.—*E.*

“ Colui che volse il sesto

Allo stremo del mondo, e dentro ad esso

Distinse tanto occulto e manifesto.”

Dante, Par. xix. terz. 14.—*K.*

Matter unformed and void. Darkness profound
 Covered the Abyss; but on the watery calm
 His brooding wings the Spirit of God outspread,
 And vital virtue infused and vital warmth,
 Throughout the fluid mass, but downward purged
 The black, tartareous, cold, infernal, dregs
 Adverse to life: then founded, then conglobed,

235. *His brooding wings, etc.* Comp. i. 20. The poet thus paraphrases the 'moved' of *Gen.* i. 2; but neither 'move' nor 'brood' exactly expresses the sense of the Hebrew verb, which properly signifies, to move to and fro, to hover. In *Deut.* xxxii. 11, it is rendered *fluttereth*, and the passage is properly, "flieth to and fro about her young." We cannot then help suspecting that those ancient Jewish interpreters (and perhaps Sept. and Vulg.) may not have been wrong who understood by the *Spirit of God*, in *Gen.* i. 2, the *breath* or *wind of God*, i.e. a strong wind; for in the Old Testament the Spirit of God is never represented under a material form, as, it appears to us, it must be if it *moves* or 'broods.' And again, the object may have been to remove the water from off the land, and this at the time of the Flood (*Gen.* viii. 1) was effected by a wind (*πνεῦμα*, Sept., *spiritus*, Vulg.) sent by God: comp. *Ex.* xv. 8, 10.

237. *but downward purged*, i.e. separated, and caused to descend and fall back into Chaos.

239. *then founded, etc.* We doubt if there be a more difficult passage than this in the whole poem. Newton and Todd merely give the attempts of Pearce and Richardson at an explanation, which are quite unsatisfactory. We would offer the following, as it seems to fulfil all the conditions of the problem.

By 'the rest,' we understand what remained after the 'dregs' had been purged out and separated, and we take 'founded' and 'conglobed' to be participles qualifying it; 'like things to like' being parenthetical. We would then interpret the passage thus: The rest having been melted, fused, or run (comp. i. 703), and 'conglobed' or formed into two spheres (a hollow one for heaven, a solid one for earth), similar substances having combined for this purpose, he 'disparted' or separated the spheres, putting each in its 'several' or separate place, and he then 'spun out' the air between them, and 'lung' in the exact centre the earth, which was 'self-balanced,' because from its globular form, and equal distance from each point of the external sphere, it could not incline or move in any one direction more than another. Perhaps 'founded' and 'conglobed' may be taken as active participles, governing 'like things,' etc.: see Final Note II. on Book I.

It is dubious which is the subject of 'disparted' and the other verbs, whether 'God,' *v.* 232, or 'the Spirit of God,' *v.* 235. Notwithstanding its remoteness, we think it is the former; for the Spirit is nowhere represented as active in the work of creation.

239. "The world and the fullness thereof, thou hast founded them." *Ps.* lxxxix. 11.—*R.* "The Lord by wisdom hath founded the earth." *Prov.* iii. 19.—*R.*

Like things to like, the rest to several place 240
 Disparted, and between spun out the air,
 And Earth, self-balanced, on her centre hung.
 " ' Let there be light ! ' said God, and forthwith light,
 Ethereal, first of things, quintessence pure,
 Sprung from the Deep, and from her native east
 To journey through the æry gloom began,
 Sphered in a radiant cloud, for yet the sun
 Was not ; she in a cloudy tabernacle
 Sojourned the while. God saw the light was good ;

240. *Like, etc.*, i.e. heavy to heavy to form earth, light to light to form the outer enclosing sphere.

241. *spun out*. As the air is a fluid, this term seems very inappropriate. Perhaps he had in his mind the domestic operation of spinning, which he may often have witnessed, and in which the spindle by its movement spins or draws out the flax or wool that is on the distaff ; and he may thence have conceived the external sphere as drawing, by its revolutions, out of the earth, the light particles which it may have still retained, to form out of them the air.

242. *And Earth, etc.* By this he probably meant to express the adjustment of the earth in the exact centre of the World.

244. *Ethereal, etc.* He is not here, as Newton says, "endeavouring to give some account how light was *created* the first day ;" for he terms it here, as in iii. 1 *seq.*, 'first of things,' which it could not be if it was now first created. He only says that it now 'sprung from the Deep,' etc., being silent as to its origin. He names it 'quintessence,' as in iii. 716, as being distinct from the four elements which had gone to the formation of the World, and which had formed part of the 'embryon atoms' of Chaos, which did not contain Light, a celestial substance which we now discover to be the 'quintessence' of that place of the Third Book.

245. *from her native east, etc.* He makes the east the birthplace of Light, as it were, because it was thence it first appeared to the World. There is, however, a great difficulty here, for it is evident from all that follows that from the time the World was created, all the acts of the Creator took place within its interior, and here it is expressly said that, as 'the sun was not,' Light journeyed through the æry gloom' (evidently the dark air of the interior) 'sphered in a radiant cloud.' But in iii. 11, we have been told that Light 'did, as with a mantle, *invest* the rising World of waters dark and deep ;' and in that place World cannot be synonymous with Earth. We really see no way of getting over this difficulty, but by supposing that when the poet commenced the Third Book he had not made up his mind clearly on the subject of the Creation, and he afterwards did not observe the discrepancy.

241. "Nec circumfuso pendebat in aëre tellus,
 Ponderibus librata suis." *Or. Met.* i. 12.—*N.*

243. "And God said, Let there be light, and there was light." *Gen.* i. 3.

And light from darkness by the hemisphere 250
 Divided. Light the Day, and darkness Night
 He named. Thus was the first day even and morn;
 Nor passed uncelebrated, nor unsung
 By the celestial quires. When orient light
 Exhaling first from darkness they beheld,
 Birthday of heaven and earth, with joy and shout
 The hollow universal orb they filled,
 And touched their golden harps, and hymning praised
 God and his works; Creator him they sung,
 Both when first evening was, and when first morn. 260
 "Again, God said:—'Let there be firmament
 Amid the waters, and let it divide
 The waters from the waters!' And God made
 The firmament, expanse of liquid, pure,
 Transparent, elemental air, diffused
 In circuit to the uttermost convex
 Of this great round; partition firm and sure,
 The waters underneath from those above
 Dividing—for as Earth, so he the World

250. *by the hemisphere.* Because, on account of the spherical figure of the earth and heaven, the portion between them formed two hemispheres, of which, with respect to the earth, one must be in darkness when the other was in light.

254. *When orient light, etc.,* i.e. for when, etc.

257. *The hollow, etc.,* i.e. the interior of the World or Universe.

264. *expanse, etc.* Any one who reads the Hebrew Scriptures in an unprejudiced critical spirit, must see that in the cosmogony of the first chapter of *Genesis*, the firmament (*raqia'*, רָקִיעַ), from a verb signifying *to beat out* or *expand by beating*, is the solid heaven (*στερέωμα*, S.; *firmamentum*, V.), with a large body of waters incumbent on its upper surface, the origin of rain, etc. But Milton, by taking *Gen.* i. 1 as the work of the first day instead of as the summary of the whole creation, was under the necessity of adopting to some extent the opinion of those who made the firmament to be the air, and the waters *above* it the clouds and vapours which are suspended in it.

269. *for as Earth, etc.* As the Scriptures in sundry places represent the earth as being *on* the waters ("in the waters under the earth," *Ex.* xx. 4), Milton, forgetting that he had made the earth globular, adopts this view. He then sup-

256. "Where wast thou when I laid the foundations of the earth? . . . when the morning-stars sang together, and all the sons of God shouted for joy?" *Job* xxxviii. 4-7.—*N.*

261. "And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." *Gen.* i. 6.

Built on circumfluous waters calm, in wide 270
 Crystalline ocean, and the loud misrule
 Of Chaos far removed, lest fierce extremes
 Contiguous might distemper the whole frame—
 And Heaven he named the firmament : so even
 And morning chorus sung the second day.

“ The Earth was formed, but, in the womb as yet
 Of waters, embryo immature, involved,
 Appeared not ; over all the face of Earth
 Main ocean flowed, not idle, but, with warm
 Prolific humour softening all her globe, 280
 Fermented the great mother to conceive,
 Sate with genial moisture ; when God said :
 ‘ Be gathered now, ye waters, under heaven
 Into one place, and let dry land appear !’
 Immediately the mountains huge appear,
 Emergent, and their broad bare backs upheave
 Into the clouds ; their tops ascend the sky.
 So high as heaved the tumid hills, so low
 Down sunk a hollow bottom, broad and deep,
 Capacious bed of waters. Thither they 290
 Hasted with glad precipitance, up-rolled,

poses the outer orb of the World to rest on a body of waters, “ the waters which were above the firmament,” in a somewhat similar manner, and this body he seems to regard as the Crystalline of the Ptolemaic astronomy. He would appear to place it above the spheres of the planets and fixed stars (see iii. 482), and altogether his ideas seem inextricably confused.

272. *fierce extremes*, i.e. those to which Chaos was subject : see ii. 895 *seq.*

277. *embryo immature*, i.e. like the *fœtus* in the womb, before it comes to maturity.

269. “ To him that stretched out the earth above the waters.” *Ps.* cxxxvi. 6.
 —*H.* “ He hath founded it upon the seas, and established it upon the floods.”
Ps. xxiv. 2.—*T.*

282. “ And God said, Let the waters under the heaven be gathered together into one place, and let the dry land appear.” *Gen.* i. 9.

285. “ Flumina subsidunt, collesque exire videntur,
 Surgit humus, crescunt loca, decrescentibus undis.”

Or. Met. i. 344.—*K.*

290. “ At thy rebuke they fled ; at the voice of thy thunder they hasted away. They go up by the mountains ; they go down by the valleys unto the place which thou hast founded for them.” *Ps.* civ. 7.—*N.*

As drops on dust conglobing, from the dry ;
 Part rise in crystal wall, or ridge direct,
 For haste ; such flight the great command impressed
 On the swift floods. As armies at the call
 Of trumpet—for of armies thou hast heard—
 Troop to their standard, so the watery throng,
 Wave rolling after wave, where way they found ;
 If steep, with torrent rapture, if through plain,
 Soft-ebbing : nor withstood them rock or hill ; 300
 But they, or underground, or circuit wide
 With serpent error wandering, found their way,
 And on the washy ooze deep channels wore ;
 Easy, ere God had bid the ground be dry,
 All but within those banks, where rivers now
 Stream, and perpetual draw their humid train.—
 The dry land, Earth, and the great receptacle
 Of congregated waters he called Seas ;
 And saw that it was good, and said :—‘ Let the earth

292. *As drops, etc.* This similitude shows the poet's occasionally accurate observation of natural phenomena. It is just such as we might expect to meet with in Thomson.

293. *direct*, i.e. straight, *directus*.

296. *thou hast heard*, sc. in the narrative of the preceding Book.

299. *torrent rapture*. This is a perfect Latinism, ‘torrent’ being used in a participial sense. It denotes the rushing rapidity, carrying everything before them, with which they swept along : comp. ‘current stream,’ v. 67.

302. *with serpent error*, i.e. moving along like serpents ; or ‘serpent’ may be taken participially, like ‘torrent,’ v. 299, from *serpens*.

303. *the washy ooze*. We cannot avoid suspecting that this combination may have been suggested by the circumstance of the river Ouse entering the Wash at Lynn Regis. In the first edition ‘washy’ was printed *wathie* ; it was corrected in the second. In Todd's (fourth) ‘the’ is printed *their*.

306. *perpetual*, i.e. long, *perpetuus*. “*Perpetuis soliti patres considerare mensis.*” *Æn.* vii. 176. The idea in the poet's mind seems to have been that of a serpent, probably suggested by v. 302.

293. “The waters were as a wall.” *Ex.* xiv. 2. “The floods stood upright as a heap.” *Ex.* xv. 8.—*K.*

307. “And God called the dry land Earth ; and the gathering together of the waters called he Seas ; and God saw that it was good.” *Gen.* i. 10.

309. “And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in itself, upon the earth.” *Gen.* i. 11.

Put forth the verdant grass, herb yielding seed, 810
 And fruit-tree yielding fruit after her kind,
 Whose seed is in herself upon the earth.
 He scarce had said, when the bare earth, till then
 Desert and bare, unsightly, unadorned,
 Brought forth the tender grass, whose verdure clad
 Her universal face with pleasant green ;
 Then herbs of every leaf, that sudden flowered,
 Opening their various colours, and made gay
 Her bosom, smelling sweet ; and, these scarce blown,
 Forth flourished thick the clustering vine, forth crept 820
 The swelling gourd, up stood the corny reed
 Embattled in her field, and the humble shrub,
 And bush with frizzled hair implicit : last
 Rose, as in dance, the stately trees, and spread
 Their branches hung with copious fruit, or gemmed
 Their blossoms. With high woods the hills were crowned,
 With tufts the valleys and each fountain-side,
 With borders long the rivers ; that Earth now

319. *smelling sweet*, sc. the herbs.

321. *swelling*. This is Bentley's correction, the reading of both the early editions being 'smelling.' The error is just such as a printer might commit, having the 'smelling' of v. 319 in his mind ; but Milton may have been thinking of the fragrance of ripe melons, and we know that he had no objection to the recurrence of the same word. We however acquiesce in the reading which has found favour in the eyes of editors.—*the corny reed*, i.e. the reed or stalk that bears the corn, not the 'horny reed,' in which sense editors have hitherto understood it : see *Tales and Popular Fictions*, p. 26. Dyer, who evidently understood it rightly, has thus imitated it in the third book of his beautiful, but neglected, poem, *The Fleece*.

"Who tends the culture of the *flaxen reed*."

Milton's reason for using *reed* for *stalk* was, it is plain, the employment of *qándk* (reed) in Gen. xli. 5, 22, which our version renders *stalk*.

323. *implicit*, i.e. entangled, *implicatus*.

325. *gemmed*, i.e. formed in round knots, previous to their opening. The *gemma* (akin to γέννημα) is properly the bud.

327. *tufts*, i.e. clumps ; *cespugli*, It.

320. "Tortusque per herbam

Cresceret in ventrem cucumis." *Virg. Geor.* iv. 121.—*N.*

321. "Then grew up men like corn in field, in ranks of battle-ray."

Golding, Ov. Met. iii. 110.—*K.*

Seemed like to Heaven, a seat where Gods might dwell,
 Or wander with delight, and love to haunt 330
 Her sacred shades : though God had yet not rained
 Upon the earth, and man to till the ground
 None was, but from the earth a dewy mist
 Went up and watered all the ground, and each
 Plant of the field, which ere it was in the earth
 God made, and every herb, before it grew
 On the green stem. God saw that it was good :
 So even and morn recorded the third day.

"Again the Almighty spake :—' Let there be lights
 High in the expanse of heaven, to divide 340
 The day from night ; and let them be for signs,
 For seasons, and for days, and circling years ;
 And let them be for lights, as I ordain
 Their office in the firmament of heaven,
 To give light on the earth !' and it was so.
 And God made two great lights, great for their use
 To Man, the greater to have rule by day,
 The less by night, altern ; and made the stars,
 And set them in the firmament of heaven
 To illuminate the earth, and rule the day 350
 In their vicissitude, and rule the night,

335. *which ere it was, etc.* It is rather surprising to see so good a Hebraist as Milton following here the incorrect rendering of our own and other versions. The indubitably correct translation, in *Gen.* ii. 5, is, "And no plant of the field was as yet in the earth."

340. *the expanse*, i.e. the firmament, *v.* 264.

329.

"Ἐρθα κ' ἔπειτα καὶ ἑδονατός περ ἐπελθόν
 Θηήσατο ἰδόν, καὶ τερφθεῖη φρεσὶν ἦσιν. *Od.* v. 73.—*St.*

331. "For the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground." *Gen.* ii. 5.

339. "And God said, Let there be lights in the firmament of the heaven to divide the day from the night ; and let them be for signs and for seasons and for days and years : and let them be for lights in the firmament of the heaven to give light upon the earth : and it was so. And God made two great lights ; the greater light to rule the day, and the lesser light to rule the night ; he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness : and God saw that it was good." *Gen.* i. 14–18.

And light from darkness to divide. God saw,
 Surveying his great work, that it was good.
 For, of celestial bodies first, the Sun
 A mighty sphere he framed, unlightsome first,
 Though of ethereal mould; then formed the Moon
 Globose, and every magnitude of Stars,
 And sowed with stars the heaven, thick as a field.
 Of light by far the greater part he took,
 Transplanted from her cloudy shrine, and placed 360
 In the sun's orb, made porous to receive
 And drink the liquid light; firm to retain
 Her gathered beams, great palace now of light.
 Hither, as to their fountain, other stars
 Repairing in their golden urns draw light,
 And hence the morning planet gilds her horns.

359. *Of light, etc.* Probably because a portion of it must have been given to the fixed stars, which shine by their own light. We know not, however, how what is here stated can be made to accord with iii. 716 *seq.*, where the 'quintessence,' which was the light, as we learn from v. 244, went to form the stars and the wall of the Universe. The poet's ideas were evidently not clear and precise on this subject, and it is not unlikely that when he was composing the Third Book he had not yet conceived the idea of making light the quintessence.

363. *Her*, i.e. the light's.—*gathered*, i.e. collected.

364. *Hither, etc.* In our *Mythology of Greece and Italy* (p. 55, third edit.), we have shown that Milton was probably indebted for this beautiful image to the Scholiast on Euripides, *Phæn.* 175.—*other stars*. These we are to suppose are the planets, and he particularizes Venus, after the manner of Scripture and the classic poets, who thus place last, and connected by the conjunction, the person or thing of most dignity and importance.

366. *her horns*. The telescope of Galileo had shown that Venus has phases like the moon. Bentley however objects that Adam could not see these phases, and therefore could not have any idea of them. But surely, if it were worth disputing about, the Angel might have had this knowledge.

367. *By tincture, etc.*, i.e. they are either *tinged* by the solar light, which they take into their substance, or they reflect it, and therefore seem to increase in size.

358. "All sowed with glistening stars, more thick than grass."
Spenser, Hymn to Heav. Beauty, 53.—*T.*

364. "Largus item liquidi fons luminis, ætherius sol,
 Irrigat assidue cælum candore recenti." *Lucr.* v. 282.—*N.*

"O thou clear god and patron of all light,
 From whom each lamp and shining star doth borrow
 The beauteous influence that makes him bright."
Shaksp. Ven. & Adonis.—*K.*

By tincture or reflection they augment
 Their small peculiar, though, from human sight
 So far remote, with diminution seen.
 First in his east the glorious lamp was seen, 870
 Regent of day, and all the horizon round
 Invested with bright rays, jocund to run
 His longitude through heaven's high road; the gray
 Dawn, and the Pleiades, before him danced,
 Shedding sweet influence. Less bright the moon,
 But opposite in levelled west, was set,
 His mirror, with full face borrowing her light
 From him; for other light she needed none
 In that aspect, and still that distance keeps 880
 Till night; then in the east her turn she shines,
 Revolved on heaven's great axle, and her reign
 With thousand lesser lights dividual holds,
 With thousand thousand stars, that then appeared
 Spangling the hemisphere. Then, first adorned
 With their bright luminaries that set and rose,
 Glad evening and glad morn crowned the fourth day.
 "And God said:—'Let the waters generate
 Reptile with spawn abundant, living soul;

368. *though, etc.*, i.e. though, being so remote, they are even then 'with diminution seen,' i.e. of small dimensions.

372. *Invested*, i.e. clothed, arrayed: comp. i. 208.

373. *His longitude*, i.e. his course from east to west: see on iii. 576.

379. *In that aspect*, i.e. of opposition. The language is astrologic.

382. *dividual*, i.e. divided. He thus Anglicizes the Latin *dividuus*.

388. *Reptile*. He uses this word, instead of the *moving thing* of our text, to express the *Sheress* (שָׂרֵשׁ) of the Hebrew, the *ἑρπετὰ* of the Sept., which certainly includes all species of fish, as the largest kind is mentioned immediately after.

372. "He rejoiceth as a giant to run his course." *Ps.* xix. 5.—*P.*

"And Phœbus, fresh as a bridegroom to his mate,
 Came dancing forth, shaking his dewy hair." *F. Q.* i. 5, 2.—*T.*

373. "The yellow planets and the gray
 Dawn shall attend thee on thy way."

Carew, Poems, ed. 1642.—*T.*

375. "Canst thou bind the sweet influences of the Pleiades?" *Job* xxxviii. 31.—*H.*

"There every star sheds his sweet influence."

P. Fletcher, Locusts, p. 40.—*T.*

And let fowl fly above the earth, with wings
 Displayed on the open firmament of heaven.' 390
 And God created the great whales, and each
 Soul living, each that crept, which plenteously
 The waters generated by their kinds,
 And every bird of wing after his kind ;
 And saw that it was good, and blessed them, saying :
 ' Be fruitful, multiply, and, in the seas,
 And lakes, and running streams, the waters fill ;
 And let the fowl be multiplied on the earth !'
 Forthwith the sounds and seas, each creek and bay,
 With fry innumerable swarm, and shoals 400
 Of fish that, with their fins and shining scales,
 Glide under the green wave, in sculls that oft
 Bank the mid sea. Part, single or with mate,
 Graze the seaweed, their pasture, and through groves
 Of coral stray, or, sporting with quick glance,
 Shew to the sun their waved coats dropt with gold ;
 Or, in their pearly shells at ease, attend
 Moist nutriment ; or under rocks their food
 In jointed armour watch ; on smooth the seal

400. *shoals*, i.e. with shoals. Shoal and 'scull' (v. 402) are only different forms of the same word, from the A.-S. *sceole*, an assembly, crowd ; the Dutch *school*. Scull is in some places pronounced *school*. The fishes he alludes to are the herrings, mackerel, etc.

403. *Part, single, etc.* As what is said here agrees better with the habits of freshwater than of sea fish, it probably was suggested by what Milton, in his younger days, may have observed in the trout, etc., of the Colne or other streams, his imagination converting their aquatic plants into groves of coral, of which he may have read in Kircher.

409. *In jointed armour*, i.e. the lobsters. Sir Arthur Haselrigg's regiment of cuirassiers, who were called his *lobsters*, may, as Newton observes, have suggested this image.—*on smooth*, i.e. on the smooth surface of the sea. He here employs, as so frequently, the adj. for the subst.

387. "And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind : and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth." *Gen.* i. 20-22.

And bended dolphins play; part, huge of bulk, 410
 Wallowing unwieldy, enormous in their gait,
 Tempest the ocean. There leviathan,
 Hugest of living creatures, on the deep
 Stretched like a promontory, sleeps or swims,
 And seems a moving land, and at his gills
 Draws in, and at his trunk spouts out a sea.
 Meanwhile the tepid caves, and fens, and shores,
 Their brood as numerous hatch from the egg, that soon,
 Bursting with kindly rupture, forth disclosed
 Their callow young; but feathered soon and fledge 420
 They summed their pens, and, soaring the air sublime,
 With clang despised the ground, under a cloud
 In prospect. There the eagle and the stork,

410. *dolphins*, i.e. porpoises, *delphines*. The modern dolphin is quite a different species of fish. He calls him *bended*, after Ovid (*Met.* ii. 265), because he makes his spring by bending his body.

412. *Tempest*. He seems to have formed this word from the Italian *tempestate*.—*leviathan*. See on i. 201.

420. *calow*. This word is applied to the young birds while they are only lightly covered with a kind of hair before their feathers are grown. It is the A.-S. *calo*, the German *kahl*, 'bald.'—*fledge*. See on iii. 627.

421. *summed their pens*. By 'pens' is meant their wing-feathers, *pinnæ*. 'Summed' is a term of falconry, used of these feathers to express their full growth (*consommé*), but it is never, as here, active, or used of the birds themselves. Perhaps Milton was not more accurately acquainted with the terms of falconry than with those of navigation; and he might, like Hooker, have drawn on himself the contempt of a falconer.

422. *despised*. Can it be possible that Milton mistook the sense of *despectare* in the passage of Virgil which he had in view?—*under a cloud*. Stillingfleet quotes from Theocritus (*Idyll.* xvii. 72) "Ἰππὰ νεφέων ὑψόθεν ἐκλαγῇ αλερός (*sic*), thus taking the phrase literally. But it would perhaps be better to take it as equivalent to 'under the form of a cloud,' presenting the appearance of a cloud.

423. *In prospect*, i.e. in view.

416. "Et acceptum patulis mare naribus efflant." *Op. Met.* iii. 686.—*N.*

422. "Ἐρθα καὶ ἔρθα ποτῶνται, ἀγαλλόμεναι πτερόγεσσι,
 Κλαγγῆδ' ὄν προκαβίζόντων, σμαραγεῖ δέ τε λειμών.

Il. ii. 462.—*K.*

"Ἦντε περ κλαγγῇ γεράνων πέλει οὐρανὸν πρό. *Il.* iii. 3.—*K.*

"Nunc terras ordine longo

Aut capere, aut captas jam despectare videntur.

Ut reduces illi ludunt stridentibus alis,

Et cœtu cinxere polum," etc. *Æn.* i. 395.—*K.*

On cliffs and cedar-tops, their eyries build.
 Part loosely wing the region, part more wise
 In common, ranged in figure, wedge their way,
 Intelligent of seasons, and set forth
 Their aery caravan, high over seas
 Flying, and over lands, with mutual wing
 Easing their flight—so steers the prudent crane 430
 Her annual voyage, borne on winds—the air
 Floats as they pass, fanned with unnumbered plumes.
 From branch to branch the smaller birds with song
 Solaced the woods, and spread their painted wings,
 Till even; nor then the solemn nightingale
 Ceased warbling, but all night tuned her soft lays.
 Others, on silver lakes and rivers, bathed
 Their downy breast; the swan, with arched neck
 Between her white wings mantling, proudly rows

425. *loosely*, i.e. singly, separately.—*the region*, sc. of air.

426. *ranged, etc.*, i.e. ranged in the form of a wedge or acute angle. After a little time the bird that forms the apex or point quits it and falls back, and another takes his place. Hence (v. 429) he says, 'with mutual wing,' etc.

432. *Floats*, i.e. fleets, flows away.

438. *the swan*, sc. for example, particularly: see on v. 364.

439. *mantling*. This is a term of falconry, signifying that the wings are de-

424. "Doth the eagle mount up at thy command, and make her nest on high? She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place." *Job xxxix. 27.—N.*

426. "Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming." *Jer. viii. 7.—N.*

431.

Αἰθήρ δ' ἀλαφραίς

Πτερόγυρ βραῦς ἐποσπίζει. *Æsch. Prom. 125.—T.*

433.

"Variæ circumque supraque

Assuetæ ripis volucres et fluminis alveo

Æthera mulcebant cantu, luoque volabant." *Æn. vii. 82.—T.*

434.

"Pictæque volucres." *Æn. iv. 525.—T.*

438.

"When goodly, like a ship in her full trim,

A swan so white that you may unto him

Compare all whiteness, but himself to none,

Glided along, and as he glided watched,

And with his arched neck this poor fish caught.

It moved with state, as if to look upon

Low things it scorned."

Donna, Progress of the Soul, st. xxiv.—Farmer.

Her state with oary feet ; yet oft they quit 440
 The dank, and, rising on stiff pinions, tower
 The mid aerial sky. Others on ground
 Walked firm ; the crested cock whose clarion sounds
 The silent hours, and the other whose gay train
 Adorns him, coloured with the florid hue
 Of rainbows and starry eyes. The waters thus
 With fish replenished, and the air with fowl,
 Evening and morn solemnized the fifth day.

“The sixth, and of creation last, arose
 With evening harps and matin ; when God said : 450
 ‘Let the earth bring forth soul living in her kind,
 Cattle and creeping things, and beast of the earth,
 Each in their kind.’ The earth obeyed, and straight,
 Opening her fertile womb, teemed at a birth
 Innumerable living creatures, perfect forms,
 Limbed and full grown. Out of the ground uprose,

tached from the sides, and raised, forming thus, as it were, a mantle for the back. It here qualifies ‘wings,’ not ‘swan.’ Any one who has observed a swan moving along, with his arched neck thrown back between his elevated wings, will at once discern the accuracy of the description given here by the poet, who no doubt had often gazed on the swans as they ‘rowed their state’ along the Thames. We may observe that the original editions improperly place a comma at ‘proudly,’ for the cæsura is at ‘mantling.’—*proudly rows*. As Hurd thinks, he may have had in view the state barges of the time, of which a specimen yet lingers in the City barge.

440. *Her state*. Warton (on *Arcades*, v. 81) says that ‘state’ is used here in the sense of *canopy*, not of *pomp* or *dignity*; and that the meaning of what he terms “this affected and unnatural conceit” is, “the swan in swimming forms a superb canopy with her neck and head, under which she floats, and which she *rows forward* with her *feet*.” We however prefer the sense of ‘state’ in the passage from Donne, given below, on v. 438.

444. *the other*, sc. cock, i.e. the peacock.

450. *With evening*, etc. We must recollect that each day began with evening.

451. *soul*. In Milton’s own editions, ‘Foul.’ The correction was made by Bentley, and of its justness there can be no dispute.

454. *teemed*, i.e. poured out. A.-S. *tyman*; *töma*, Swed.

453. “And God said, Let the earth bring forth the living creature after his kind, cattle and creeping thing and beast of the earth after his kind.” *Gen.* i. 24.

454. “Fudit equum magno tellus percussa tridenti.”

Virg. Geor. i. 13.—K.

As from his lair, the wild beast where he wons
 In forest wild, in thicket, brake, or den
 —Among the trees in pairs they rose, they walked—
 The cattle in the fields and meadows green : 460
 Those rare and solitary, these in flocks
 Pasturing at once, and in broad herds upsprung.
 The grassy clods now calved ; now half appeared
 The tawny lion, pawing to get free
 His hinder parts, then springs, as broke from bonds,
 And rampant shakes his brinded mane ; the ounce,
 The libbard, and the tiger, as the mole,
 Rising the crumbled earth above them threw
 In hillocks ; the swift stag from underground
 Bore up his branching head ; scarce from his mould 470
 Behemoth, biggest born of earth, upheaved
 His vastness ; fleeced the flocks and bleating rose,
 As plants ; ambiguous between sea and land
 The river-horse and scaly crocodile.—
 At once came forth whatever creeps the ground,
 Insect or worm. Those waved their limber fans
 For wings, and smallest lineaments exact
 In all the liveries decked of summer's pride,
 With spots of gold and purple, azure and green ;
 These, as a line, their long dimension drew, 480

457. *lair*, i.e. lying-place ; *lager*, Germ.—*wons*, i.e. dwells ; *punian*, A.-S. ; *wohnen*, Germ.

460. *The cattle*, sc. rose and walked.

462. *at once*, i.e. the moment they upsprung.

464. *The grassy clods, etc.* He now proceeds to particularize what he had expressed generally in the preceding lines.

465. *rampant*, bounding, in the heraldic sense. *Ramper*, whence it comes, is to creep.

467. *libbard*. An old corruption of *leopard*, frequent in the poets.

471. *Behemoth*, i.e. the elephant. In the book of *Job* it is the hippopotamus, or 'river-horse,' of the Nile.

476. *fans*. He so terms them, and not wings, because they are not feathered ; *vammi*, It.

477. *and smallest, etc.*, i.e. they decked or adorned their smallest (i.e. very small) bodies, exact (i.e. exactly, accurately) with various hues. Newton was quite right in taking 'decked' as a verb, not as a participle.

Streaking the ground with sinuous trace : not all
 Minims of nature ; some of serpent kind,
 Wondrous in length and corpulence, involved
 Their snaky folds, and added wings. First crept
 The parsimonious emmet, provident
 Of future, in small room large heart enclosed ;
 Pattern of just equality perhaps
 Hereafter, joined in her popular tribes
 Of commonalty. Swarming next appeared
 The female bee, that feeds her husband drone 490
 Deliciously, and builds her waxen cells
 With honey stored. The rest are numberless,
 And thou their nature knowest, and gavest them names,
 Needless to thee repeated ; nor unknown
 The serpent, subtlest beast of all the field,
 Of huge extent sometimes, with brazen eyes
 And hairy mane terrific, though to thee
 Not noxious, but obedient at thy call.
 " Now heaven in all her glory shone, and rolled
 Her motions, as the great First Mover's hand 500

482. *Minime*, i.e. the smallest productions, *minima*.—*some*, i.e. for some. The causal conjunction is omitted, as in Latin and most other languages.

483. *corpulence*, i.e. bulk of body.

484. *added*. This is a verb, like 'decked,' v. 478. He means that some of the larger kinds, the dragons, were winged.

490. *The female bee*. As 'bee' is used here collectively, it is plain that Milton followed those who regarded the working bees as females, a notion now known to be erroneous.

496. *Of huge extent, etc.* As Milton had certainly read *Olaf Magnus* (see on i. 208), it is not unlikely that, as Todd observes, he may here have had in view that writer's description of the Norwegian serpent (xxi. 27) : "A collo deinceps *dependentes pilos cubitalis longitudinis habet, squamasque acutas, atro colore, et flammeos oculos rutilantes.*"

485. "Go to the ant thou sluggard, consider her ways and be wise ; which, having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest." *Prov.* vi. 6.

"Parvula, nam exemplo est, magni formica laboris
 Ore trahit quodcunque potest, atque addit acervo,
 Quem struit, haud ignara ac non incauta futuri."

Hor. Sat. i. 1, 33.—*N.*

"Ingentes animos angusto in pectore versant."

Virg. Geor. iv. 83.—*N.*

First wheeled their course ; earth, in her rich attire
 Consummate lovely, smiled ; air, water, earth,
 By fowl, fish, beast, was flown, was swum, was walked,
 Frequent ; and of the sixth day yet remained.
 There wanted yet the master-work, the end
 Of all yet done ; a creature, who not prone
 And brute as other creatures, but endued
 With sanctity of reason might erect
 His stature, and, upright with front serene,
 Govern the rest, self-knowing, and from thence 510
 Magnanimous to correspond with Heaven,
 But grateful to acknowledge whence his good
 Descends ; thither with heart, and voice, and eyes
 Directed in devotion, to adore
 And worship God supreme, who made him chief
 Of all his works : therefore the omnipotent
 Eternal Father—for where is not he
 Present ?—thus to his Son audibly spake :
 “ ‘ Let us make now Man in our image, Man
 In our similitude, and let them rule 520

509. *upright*, i.e. erect.—*from thence*, i.e. in consequence of that.

511. *Magnanimous*, i.e. lofty-minded, showing that he had been made in the image of God, and thus fitted to hold intercourse with God and Angels.

502. “ Faint, weary, sore, embroiled, grieved, bent
 With heat, toil, wounds, arms, smart, and inward fire.”
F. Q. i. 11, 28.—*K.*

“ Thus fair, rich, sharp, to see, to have, to feel.”
Fairfax, Godf. ii. 93.—*K.*

“ The courtier’s, scholar’s, soldier’s eye, tongue, sword.”
Ham. iii. 1.—*K.*

505. “ Sanctius his animal, mentisque capacius altæ
 Deerat adhuc, et quod dominari in cetera posset.

Finxit in effigiem moderantum cuncta deorum.
 Pronaque cum spectent animalia cetera terram,
 Os homini sublime dedit ; cælumque videre
 Jussit, et erectos ad sidera tollere vultus.” *Ov. Met.* i. 76.—*N.*

519. “ And God said, Let us make man in our image, after our likeness ; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.” *Gen.* i. 26.

Over the fish and fowl of sea and air,
 Beast of the field, and over all the earth,
 And every creeping thing that creeps the ground.'
 This said, he formed thee, Adam, thee, O Man,
 Dust of the ground, and in thy nostrils breathed
 The breath of life; in his own image he
 Created thee, in the image of God
 Express, and thou becamest a living soul.
 Male he created thee, but thy consort
 Female, for race; then blessed mankind, and said: 530
 'Be fruitful, multiply, and fill the earth;
 Subdue it, and throughout dominion hold,
 Over fish of the sea, and fowl of the air,
 And every living thing that moves on the earth.'—
 Wherever thus created, for no place
 Is yet distinct by name, thence, as thou knowest,
 He brought thee into this delicious grove,
 This garden, planted with the trees of God,
 Delectable both to behold and taste;
 And freely all their pleasant fruit for food 540
 Gave thee; all sorts are here that all the earth yields,
 Variety without end; but of the tree,
 Which tasted works knowledge of good and evil,
 Thou mayest not; in the day thou eatest, thou diest.
 Death is the penalty imposed; beware,
 And govern well thy appetite, lest Sin
 Surprise thee, and her black attendant Death.
 "Here finished he, and all that he had made
 Viewed, and behold! all was entirely good.
 So even and morn accomplished the sixth day; 550
 Yet not till the Creator, from his work

535. *Wherever, etc.* It is plain from the narrative in *Genesis* (ii. 7, 8), that the Man was created before the Garden was formed for his abode. Todd quotes "And thou leddest him into Paradise, which thy right hand had planted." 2 *Esdra*s iii. 6. Comp. viii. 300 *seq.*

538. *trees of God.* Like "cedars of God" (*Ps.* lxxx. 11).

524. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." *Gen.* ii. 7.

Desisting, though unwearied, up returned,
 Up to the Heaven-of-heavens, his high abode,
 Thence to behold this new created World
 The addition of his empire, how it shewed
 In prospect from his throne, how good, how fair,
 Answering his great idea. Up he rode,
 Followed with acclamation and the sound
 Symphonious of ten thousand harps, that tuned
 Angelic harmonies. The earth, the air 560
 Resounded—thou rememberest, for thou heardest—
 The heavens and all the constellations rung,
 The planets in their stations listening stood,
 While the bright pomp ascended jubilant.
 ‘Open, ye everlasting gates!’ they sung,
 ‘Open, ye Heavens, your living doors! Let in
 The great Creator from his work returned
 Magnificent, his six days’ work, a world.
 Open, and henceforth oft; for God will deign
 To visit oft the dwellings of just men, 570
 Delighted, and, with frequent intercourse,
 Thither will send his winged messengers
 On errands of supernal grace.’ So sung
 The glorious train ascending. He through Heaven,
 That opened wide her blazing portals, led
 To God’s eternal house direct the way,
 A broad and ample road, whose dust is gold,
 And pavement stars, as stars to thee appear,

563. *station*. “The station of a planet,” says Newton, “is a term of art, when the planet appears neither to go backwards nor forwards, but to stand still and keep the same place in its orbit.”

564. *pomp*, i.e. procession, *pompa*.

562. “When the morning-stars sang together, and all the sons of God shouted for joy.” *Job xxxviii. 7.*—*K.*

565. “Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of Glory shall come in.” *Ps. xxiv. 7.*

577. “*Est via sublimis. cælo manifesta sereno,
 Lactea nomen habet, candore notabilis ipso.
 Illa iter est Superis ad magna tecta Tonantis,
 Regalemque domum.*” *Ov. Met. i. 168.*—*K.*

Seen in the Galaxy, that milky way,
 Which nightly as a circling zone thou seest 580
 Powdered with stars.—And now on Earth the seventh
 Evening arose in Eden, for the sun
 Was set, and twilight from the east came on,
 Forerunning night ; when at the holy mount
 Of Heaven's high-seated top, the imperial throne
 Of Godhead, fixed for ever firm and sure,
 The Filial Power arrived, and sat him down
 With his great Father; for he also went
 Invisible, yet stayed—such privilege
 Hath Omnipresence—and the work ordained, 590
 Author and end of all things, and, from work
 Now resting, blessed and hallowed the seventh day,
 As resting on that day from all his work ;
 But not in silence holy kept. The harp
 Had work and rested not ; the solemn pipe
 And dulcimer, all organs of sweet stop,
 All sounds on fret, by string or golden wire,
 Tempered soft tunings, intermixed with voice
 Choral or unison ; of incense clouds,
 Fuming from golden censers, hid the mount. 600
 Creation and the six days' acts they sung :
 ' Great are thy works, Jehovah ! infinite
 Thy power ! what thought can measure thee, or tongue
 Relate thee ? greater now in thy return

588. *With*, i.e. along with ; for he makes God also return and sit down.

596. *all organs, etc.*, i.e. all wind-instruments, *ὄργανα*.

597. *on fret*. Frets are the cross-divisions on the sound-board of bass-viol, etc.

598. *tempered*, i.e. accorded, united in time and tune.

" Birds of every kind
 To the water's fall their tunes *attemper* right."

Spens. Shap. Cal. vi. 7.—T.

599. *unison*, i.e. singly, *unisonus*.

581. " Powdered with stars, streaming with glorious light."

Silvester, Du Bartas.—T.

586. *Ὀδλυμπόν δ' ἔθι φασὶ θεῶν ἔδος ἀσφαλὲς αἰ
 ἔμμεναι. Od. vi. 42.—K.*

591. " And God blessed the seventh day, and sanctified it : because that in it he had rested from all the work which God created and made." *Gen. ii. 3.*

Than from the Giant-angels. Thee that day
 Thy thunders magnified; but to create
 Is greater than created to destroy.
 Who can impair thee, mighty King, or bound
 Thy empire? Easily the proud attempt
 Of Spirits apostate, and their counsels vain, 610
 Thou hast repelled, while impiously they thought
 Thee to diminish, and from thee withdraw
 The number of thy worshipers. Who seeks
 To lessen thee, against his purpose, serves
 To manifest the more thy might; his evil
 Thou usest, and from thence createst more good.
 Witness this new-made World, another Heaven
 From Heaven-gate not far, founded in view
 On the clear hyaline, the glassy sea;
 Of amplitude almost immense, with stars 620
 Numerous, and every star perhaps a world
 Of destined habitation; but thou knowest
 Their seasons. Among these the seat of men,
 Earth, with her nether ocean circumfused,
 Their pleasant dwelling-place. Thrice happy men,
 And sons of men! whom God hath thus advanced,
 Created in his image, there to dwell
 And worship him, and in reward to rule
 Over his works, on earth, in sea, or air,
 And multiply a race of worshipers 630
 Holy and just; thrice happy if they know
 Their happiness, and persevere upright!

606. *Giant-angels*. He probably so names them from the correspondence of their character with that of the heaven-storming Giants of the Classics.

619. *hyaline*, i.e. the glassy sea, *βαλνρη*. See on v. 269.

624. *her nether ocean*, i.e. the ocean that went round her, according to the cosmology of the ancients; 'nether' as opposed to the 'hyaline.'

624.

"Circumfluit humor

Ultima possedit, solidumque coercuit orbem." *Op. Met.* i. 30.—*K*.

628. "Thou madest him to have dominion over the work of thy hands." *Ps.* viii. 6.—*G*.

631.

"O fortunatos nimium, sua si bona norint."

Virg. Geor. ii. 458.—*N*.

“ So sung they, and the Empyrean rung
With Hallelujahs ; thus was Sabbath kept.
And thy request think now fulfilled, that asked
How first this World and face of things began,
And what before thy memory was done
From the beginning, that posterity
Informed by thee might know. If else thou seekest
Aught, not surpassing human measure, say.” 640

636. *face of things*, i.e. visible appearance of things : comp. v. 43. “ *Rerum formas.*” *Virg. Buc.* vi. 36.

BOOK VIII.

THE ARGUMENT.

Adam inquires concerning celestial motions, is doubtfully answered, and exhorted to search rather things more worthy of knowledge: Adam assents, and still desirous to detain Raphael, relates to him what he remembered since his own creation, his placing in Paradise, his talk with God concerning solitude and fit society, his first meeting and nuptials with Eve, his discourse with the Angel thereupon; who after admonitions repeated departs.

THE Angel ended, and in Adam's ear
 So charming left his voice that he awhile
 Thought him still speaking, still stood fixed to hear;
 Then, as new waked, thus gratefully replied:
 "What thanks sufficient, or what recompense
 Equal, have I to render thee? divine
 Historian, who thus largely hast allayed

1. *The angel, etc.* In the first edition, when the poem consisted of no more than ten books, the seventh and eighth formed only one, and after the last line of the seventh book followed merely this verse:—

"To whom thus Adam gratefully replied."

When, in the second edition, the poet resolved to make twelve books, he broke the seventh into two, and added these first three lines, and slightly altered the fourth.

3. *stood.* Richardson thinks this is the Italian *stava*, remained, as Adam was sitting; but the poet had probably forgotten that circumstance.

1. "Ἐγγετο δ' ἐξ ὕπνου· θεῖη δέ μιν ἀμφέχουσ' ὁμῆ. *Il.* ii. 41.—*J.*

"Ἢ καὶ ὁ μὲν φόρμιγγα σὺν ἀμβροσίῳ σχέθεον αὐτῷ·
 Τοὶ δ' ἔμωτον, λήξαντες, ἔτι προύχοντο κάρηνα
 Πάντες ὁμῶς, ὀρθοῖσιν ἐπ' οὐασιν ἡρεμύοντες
 Κληθεμῶ· τοῖόν σφιν ἐνέλλαιτε θέλκτιν ἀοιδῆν.

Apoll. Rh. i. 512.—*J.*

5. "Quæ tibi, quæ tali reddam pro carmine dona?"

Virg. Buc. v. 81.—*K.*

The thirst I had of knowledge, and vouchsafed
 This friendly condescension to relate
 Things else by me unsearchable, now heard 10
 With wonder, but delight, and, as is due,
 With glory attributed to the high
 Creator. Something yet of doubt remains,
 Which only thy solution can resolve.—
 When I behold this goodly frame, this World
 Of heaven and earth consisting, and compute
 Their magnitudes; this earth, a spot, a grain,
 An atom, with the firmament compared
 And all her numbered stars, that seem to roll 20
 Spaces incomprehensible—for such
 Their distance argues, and their swift return
 Diurnal—merely to officiate light
 Round this opacous earth, this punctual spot,
 One day and night, in all their vast survey
 Useless besides—reasoning I oft admire
 How Nature, wise and frugal, could commit
 Such disproportions, with superfluous hand
 So many nobler bodies to create,
 Greater so manifold, to this one use,
 For aught appears, and on their orbs impose 30
 Such restless revolution, day by day
 Repeated, while the sedentary earth,
 That better might with far less compass move,
 Served by more noble than herself, attains
 Her end without least motion, and receives,
 As tribute, such a sumless journey brought

19. *numbered*, i.e. numerous: "Upon the *numbered* beach." *Cymb.* i. 7.

20. *Spaces*, i.e. through or along spaces, *spatia*.

22. *officiate*, i.e. to supply, as in duty bound, *officium*: comp. v. 36.

23. *punctual*, i.e. merely a point, *punctum*.

24. *survey*, i.e. extent, what may be surveyed. In Todd's (fourth) edit. *their* is *her*.

33. *compass*, i.e. revolution.

37. *incorporeal*, i.e. what may be so called, their particles being so minute.

15. "When I consider thy heavens." *Ps.* viii. 3.—*K.* "This goodly frame, the earth; . . . this brave o'er-hanging firmament." *Ham.* ii. 2.—*T.*

Of incorporeal speed, her warmth and light;
Speed, to describe whose swiftness number fails."

So spake our sire, and by his countenance seemed
Entering on studious thoughts abstruse; which Eve 40
Perceiving, where she sat retired in sight,
With lowliness majestic from her seat,
And grace that won who saw to wish her stay,
Rose, and went forth among her fruits and flowers,
To visit how they prospered, bud and bloom,
Her nursery; they at her coming sprung,
And, touched by her fair tendance, gladlier grew.
Yet went she not, as not with such discourse
Delighted, or not capable her ear
Of what was high. Such pleasure she reserved, 50
Adam relating, she sole auditress;
Her husband the relator she preferred
Before the Angel, and of him to ask
Chose rather; he, she knew, would intermix
Grateful digressions, and solve high dispute
With conjugal caresses; from his lip
Not words alone pleased her. Oh, when meet now
Such pairs, in love and mutual honour joined!
With goddess-like demeanour forth she went,
Not unattended, for on her as queen 60
A pomp of winning Graces waited still,
And from about her shot darts of desire
Into all eyes, to wish her still in sight.
And Raphael now, to Adam's doubt proposed,
Benevolent and facile thus replied:

"To ask or search I blame thee not, for heaven

45. *To visit*, sc. and see. *Verb. præg.*

61. *pomp*, i.e. train: see on vii. 564.

54. "Quæ mihi dum referes, quamvis audire juvabit,
Multa tamen capies oscula, multa dabis."

Ov. Her. xiii. 119.—K.

59. 'Ορμῶν ἐκ θαλάμοιο, τέρεν κατὰ δάκρυ χέουσα
Οὐκ ὦν, ἅμα τῆγε, κ.τ.λ. *Il. iii. 142.—Th.*

61. "Illam quidquid agit, quoquo vestigia flectit,
Componit furtim, subsequiturque Decor." *Tibull. iv. 2, 7.—N.*

Is as the book of God before thee set,
 Wherein to read his wondrous works, and learn
 His seasons, hours, or days, or months, or years—
 This to attain, whether heaven move or earth, 70
 Imports not, if thou reckon right—the rest
 From Man or Angel the great Architect
 Did wisely to conceal, and not divulge
 His secrets, to be scanned by them who ought
 Rather admire; or, if they list to try
 Conjecture, he his fabric of the heavens
 Hath left to their disputes, perhaps to move
 His laughter at their quaint opinions wide
 Hereafter; when they come to model heaven 80
 And calculate the stars, how they will wield
 The mighty frame, how build, unbuild, contrive,
 To save appearances, how gird the sphere
 With centric and eccentric scribbled o'er,
 Cycle and epicycle, orb in orb.
 Already by thy reasoning this I guess,
 Who art to lead thy offspring, and supposest
 That bodies bright and greater should not serve
 The less not bright, nor heaven such journeys run,
 Earth sitting still, when she alone receives 90
 The benefit. Consider first, that great
 Or bright infers not excellence: the earth,
 Though, in comparison of heaven, so small,
 Nor glistening, may of solid good contain

70. *This*, sc. whether heaven, etc. *This—right* is a parenthesis, and we have so punctuated it.

71. *the rest*, etc., i.e. the truths of astronomy. It might appear from this that Milton regarded all systems as alike hypothetic and uncertain.

80. *how they*, etc. For a full account of the Ptolemaic astronomy, of which he is speaking here, see our *Life of Milton*.

82. *To save appearances*. As this phrase is rather familiar, a former owner of a copy of the third edition wrote in the margin *solve* for 'save.' In iv. 542, the same person wrote in the margin *western* for 'eastern;' for he seems to have seen what the critics did not see.

70. "Such knowledge is too wonderful and excellent for me. I cannot attain unto it." *Ps. cxxxix. 5.—D.*

More plenty than the sun that barren shines,
 Whose virtue on itself works no effect,
 But in the fruitful earth; there first received,
 His beams, unactive else, their vigour find.
 Yet not to earth are those bright luminaries
 Officious, but to thee, earth's habitant.
 And for the heaven's wide circuit, let it speak 100
 The Maker's high magnificence, who built
 So spacious, and his line stretched out so far,
 That Man may know he dwells not in his own;
 An edifice too large for him to fill,
 Lodged in a small partition, and the rest
 Ordained for uses to his Lord best known.
 The swiftness of those circles attribute,
 Though numberless, to his omnipotence,
 That to corporeal substances could add
 Speed almost spiritual. Me thou thinkest not slow, 110
 Who since the morning-hour set out from Heaven
 Where God resides, and ere mid-day arrived
 In Eden, distance inexpressible
 By numbers that have name. But this I urge,
 Admitting motion in the heavens, to shew
 Invalid that which thee to doubt it moved;
 Not that I so affirm, though so it seem
 To thee who hast thy dwelling here on earth.
 God, to remove his ways from human sense,
 Placed heaven from earth so far, that earthly sight, 120
 If it presume, might err in things too high,
 And no advantage gain. What if the sun
 Be centre to the World, and other stars,
 By his attractive virtue and their own
 Incited, dance about him various rounds !

96. *received*, i.e. when received.—*vigour*, i.e. virtue, power.

99. *Officious*, i.e. ministering, *officiosus* : comp. v. 22.

100. *for*, i.e. as for, with respect to.

108. *numberless*, i.e. that cannot be stated in numbers : comp. v. 100. It is to be taken with 'swiftness.'

102. "Who hath stretched the line upon it?" *Job xxxviii. 5.*—*N.*

Their wandering course, now high, now low, then hid,
 Progressive, retrograde, or standing still,
 In six thou seest; and what if seventh to these
 The planet-earth, so steadfast though she seem,
 Insensibly three different motions move ! 130
 Which else to several spheres thou must ascribe,
 Moved contrary with thwart obliquities;
 Or save the sun his labour, and that swift
 Nocturnal and diurnal rhomb supposed,
 Invisible else above all stars, the wheel
 Of day and night; which needs not thy belief,
 If earth, industrious of herself, fetch day
 Travelling east, and with her part averse
 From the sun's beam meet night, her other part
 Still luminous by his ray. What if that light 140
 Sent from her, through the wide transpicious air,
 To the terrestrial moon, be as a star
 Enlightening her by day, as she by night
 This earth! reciprocal, if land be there,
 Fields and inhabitants. Her spots thou seest
 As clouds, and clouds may rain, and rain produce
 Fruits in her softened soil, for some to eat
 Allotted there; and other suns perhaps,

130. *three different motions.* These are—1, the *diurnal*, or the daily revolution of the earth on her axis; 2, the *annual*, or that round the sun; 3, that of *libration*, by which her axis always remains parallel to itself. If she has not the first of these, the heaven must revolve round her; if she has not the second, the sun must journey annually through the ecliptic; if she has not the third, it must belong to the *primum mobile*.

132. *contrary*, i.e. in a contrary direction to that which she would have.—*thwart*, i.e. crossing each other.

133. *Or save, etc.*, i.e. Or else, by attributing these motions to the earth, you must save the sun and others their labour.—*that swift, etc.*, i.e. the *primum mobile*, or outward sphere of the World.—*rhomb*, i.e. wheel, sphere, *ῥόμβος*, the *primum mobile*.—*supposed*, i.e. which is supposed, is conjectured to exist; for, except to the mental eye, it is invisible.

140. *Still luminous*, i.e. being still illumined.

142. *be as a star*, i.e. be as that of a star, or make her appear as a star.

145. *Her spots, etc.* We need hardly mention that all this is erroneous physics: see on v. 419. Astronomers, with the aid of the most powerful telescopes, have not been able to discover any traces of either water or atmosphere in the Moon.

With their attendant moons, thou wilt descry
 Communicating male and female light 150
 —Which two great sexes animate the World—
 Stored in each orb perhaps with some that live.
 For such vast room in nature unpossessed
 By living soul, desert and desolate,
 Only to shine, yet scarce to contribute
 Each orb a glimpse of light, conveyed so far
 Down to this habitable, which returns
 Light back to them, is obvious to dispute.—
 But whether thus these things or whether not,
 Whether the sun, predominant in heaven, 160
 Rise on the earth, or earth rise on the sun,
 He from the east his flaming road begin,
 Or she from west her silent course advance,
 With inoffensive pace, that spinning sleeps
 On her soft axle, while she paces even,
 And bears thee soft with the smooth air along,
 Solicit not thy thoughts with matters hid ;
 Leave them to God above ; him serve and fear !
 Of other creatures, as him pleases best,
 Wherever placed, let him dispose ; joy thou 170
 In what he gives to thee, this Paradise
 And thy fair Eve ; heaven is for thee too high
 To know what passes there. Be lowly wise ;
 Think only what concerns thee and thy being ;
 Dream not of other worlds, what creatures there
 Live, in what state, condition, or degree,

148. *other suns*. By these he seems to mean Jupiter and Saturn, whose satellites had been discovered by Galileo. Though he knew them to be planets, he might have regarded them as suns with respect to their attendant moons, and the light proceeding from them as *male*, i.e. original direct light, and that of their moons as *female*, i.e. reflected, indirect light.

152. *Stored, etc.*, i.e. each orb (each of them) being supplied with living habitants.—*with*, i.q. by.

157. *habitable*, sc. earth, ἡ οἰκουμένη.

158. *obvious to dispute*, i.e. a subject on which there may be different opinions.

164. *inoffensive*, i.e. not striking against anything, not meeting with any impediment, *inoffensus*. The metaphor is here taken from a spinning-top.

166. *soft*. The adj. of the preceding line is here repeated adverbially.

Contented that thus far hath been revealed
Not of Earth only, but of highest Heaven."

To whom thus Adam, cleared of doubt, replied :
"How fully hast thou satisfied me, pure 180
Intelligence of Heaven, Angel serene !
And, freed from intricacies, taught to live
The easiest way, nor with perplexing thoughts
To interrupt the sweet of life, from which
God hath bid dwell far off all anxious cares,
And not molest us, unless we ourselves
Seek them with wandering thoughts, and notions vain.
But apt the mind or fancy is to rove
Unchecked ; and of her roving is no end,
Till warned, or by experience taught, she learn, 190
That, not to know at large of things remote
From use, obscure and subtle, but to know
That which before us lies in daily life,
Is the prime wisdom ; what is more, is fume,
Or emptiness, or fond impertinence,
And renders us in things that most concern
Unpractised, unprepared, and still to seek.
Therefore from this high pitch let us descend
A lower flight, and speak of things at hand,
Useful, whence haply mention may arise 200
Of something not unseasonable to ask,
By sufferance, and thy wonted favour, deigned.—
Thee I have heard relating what was done
Ere my remembrance ; now hear me relate
My story, which perhaps thou hast not heard.
And day is not yet spent ; till then thou seest
How subtly to detain thee I devise,

184. *sweet*, i.e. sweetness. The adj. used as a subst., as so frequently.

191. *at large*, i.e. at full, perfectly, or with wide extent of knowledge.—*subtle*, i.e. subtle, *subtilis*.

193. *That which, etc.*, i.e. moral and political philosophy and religion, as opposed to physical speculations, which he regards as mere fume or smoke, empty, as devoid of utility and certainty, and impertinent or not belonging to men, *impertinens*. In this he is directly opposed to Bacon.

197. *to seek*, i.e. having to seek, astray : see on *Comus*, 866.

206. *till then*, i.e. till it is spent.

Inviting thee to hear while I relate,—
 Fond ! were it not in hope of thy reply.
 For while I sit with thee I seem in Heaven, 210
 And sweeter thy discourse is to my ear
 Than fruits of palm-tree, pleasantest to thirst
 And hunger both, from labour, at the hour
 Of sweet repast. They satiate and soon fill,
 Though pleasant ; but thy words, with grace divine
 Imbued, bring to their sweetness no satiety."

To whom thus Raphael answered, heavenly meek :
 " Nor are thy lips ungraceful, sire of men,
 Nor tongue ineloquent ; for God on thee 220
 Abundantly his gifts hath also poured,
 Inward and outward both, his image fair :
 Speaking or mute all comeliness and grace
 Attends thee, and each word, each motion forms.
 Nor less think we in Heaven of thee on Earth
 Than of our fellow-servant, and inquire
 Gladly into the ways of God with Man ;
 For God, we see, hath honoured thee, and set
 On Man his equal love. Say therefore on ;
 For I that day was absent, as befell,
 Bound on a voyage uncouth and obscure, 230
 Far on excursion toward the gates of Hell ;
 Squared in full legion—such command we had—

209. *Fond* ! i.e. foolish.

212. *fruits, etc.* Hume says the date is "full of sweet juice!" The date was little known in England at that time.—*from*, i.e. after, *d.*

223. *his equal love*, i.e. love equal to what he has set on us.

232. *Squared*. See on vi. 62.

210. Ἀτρεΐδῃ μὴ δὴ με πολλὸν χρόνον ἐνθάδ' ἔρκε·
 Καὶ γὰρ κ' εἰς ἐνιαυτὸν ἐγὼ παρὰ σοί γ' ἀνεχόμεν
 Ἡμένοι, οὐδέ κε μ' οἴκου ἔλοι πόθος, οὐδὲ τοκῆων·—
 Αἰνῶς γὰρ μύθοισιν ἔπεσσί τε σοῖσιν ἀκούων
 Τέρπομαι, κ.τ.λ. *Od. iv. 594.—St.*

"Tale tuum carmen nobis, divine poeta,
 Quale sopor fessis in gramine," etc. *Virg. Buc. v. 45.—N.*

218. "Full of grace are thy lips." *Ps. xlv. 3.—N.*

222. "Illam," etc. See on v. 61.

225. "See thou do it not, for I am thy fellow-servant." *Rev. xxii. 9.—N.*

To see that none thence issued forth a spy
 Or enemy, while God was in his work ;
 Lest he, incensed at such eruption bold,
 Destruction with creation might have mixed.
 Not that they durst without his leave attempt ;
 But us he sends upon his high behests
 For state, as sovran King, and to enure
 Our prompt obedience. Fast we found, fast shut, 240
 The dismal gates, and barricadoed strong ;
 But, long ere our approaching, heard within
 Noise, other than the sound of dance or song,
 Torment, and loud lament, and furious rage.
 Glad we returned up to the coasts of light,
 Ere sabbath-evening ; so we had in charge.
 But thy relation now ; for I attend,
 Pleased with thy words no less than thou with mine."
 So spake the godlike Power, and thus our Sire :
 " For Man to tell how human life began 250
 Is hard ; for who himself beginning knew ?
 Desire with thee still longer to converse
 Induced me.—As new waked from soundest sleep,
 Soft on the flowery herb I found me laid,
 In balmy sweat, which with his beams the sun
 Soon dried, and on the reeking moisture fed.
 Straight toward heaven my wondering eyes I turned,

237. *attempt*, sc. to do so.

239. *enure*, i.e. to exercise, put in operation : see on iv. 628.

251. *Is hard*, i.e. is almost impossible.

252. *Desire, etc.*, i.e. It was therefore only desire, etc., that induced me to undertake it.

255. *balmy*, i.e. like balm, odoriferous. Probably on account of the purer nature he ascribes to Adam, whose body, like those of the angels, he may have supposed to have become more gross through sin.

242. "Hinc exaudiri gemitus, et seava sonare
 Verbera ; tum stridor ferri, tractæque catenæ." *Æn.* vi. 557.—K.
 "L'orecchie attente allo spiraglio tenne,
 E l'aria ne sentì percossa e rotta,
 Da pianti ed urli, e da lamento eterno
 Segno evidente, quivi esser l'Inferno."

Ar. Or. Fur. xxxiv. 4.—N.

And gazed awhile the ample sky, till, raised
 By quick instinctive motion, up I sprung,
 As thitherward endeavouring, and upright 260
 Stood on my feet. About me round I saw
 Hill, dale, and shady woods, and sunny plains,
 And liquid lapse of murmuring streams; by these,
 Creatures that lived and moved, and walked or flew,
 Birds on the branches warbling; all things smiled;
 With fragrance and with joy my heart o'erflowed.
 Myself I then perused, and limb by limb
 Surveyed, and sometimes went, and sometimes ran
 With supple joints, as lively vigour led;
 But who I was, or where, or from what cause, 270
 Knew not. To speak I tried, and forthwith spake;
 My tongue obeyed, and readily could name
 Whate'er I saw. 'Thou sun,' said I, 'fair light,
 And thou enlightened earth, so fresh and gay,
 Ye hills and dales, ye rivers, woods, and plains,
 And ye that live and move, fair creatures, tell,
 Tell, if ye saw, how I came thus, how here.
 Not of myself; by some great Maker then,
 In goodness and in power pre-eminent.
 Tell me how may I know him, how adore, 280
 From whom I have that thus I move and live,
 And feel that I am happier than I know.'

"While thus I called, and strayed I knew not whither,
 From where I first drew air, and first beheld
 This happy light, when answer none returned,
 On a green shady bank, profuse of flowers,
 Pensive I sat me down; there gentle sleep

266. *With fragrance, etc.*, i.e. my heart (my sense) was filled full with fragrance, and thence overflowed with joy.

272. *My tongue*, i.e. For my tongue. The causal conj. is omitted, as is so frequently the case in all languages: see our note on *Hor. Sat.* ii. 6, 18.

282. *know*, i.e. can conceive.

281. "In him we live and move." *Acts* xvii. 28.—*G.*

287. Καὶ τῷ ῥήδῳμος ἔπνος ἐπὶ βλεφάροισιν ἔπιπτε
Nḗgypetos, ἡδιστος, θανάτῳ ἀγκιστὰ ἐοικώς. *Od.* xiii. 79.—*St.*

First found me, and with soft oppression seized
 My drowsied sense, untroubled, though I thought
 I then was passing to my former state 290
 Insensible, and forthwith to dissolve :
 When suddenly stood at my head a dream,
 Whose inward apparition gently moved
 My fancy to believe I yet had being,
 And lived. One came, methought, of shape divine,
 And said :—‘Thy mansion wants thee, Adam ; rise,
 First Man, of men innumerable ordained
 First father ! called by thee, I come thy guide
 To the garden of bliss, thy seat prepared.’—
 So saying, by the hand he took me, raised, 300
 And over fields and waters, as in air,
 Smooth sliding without step, last led me up
 A woody mountain, whose high top was plain,
 A circuit wide, enclosed, with goodliest trees
 Planted, with walks and bowers, that what I saw
 Of earth before scarce pleasant seemed. Each tree
 Loaden with fairest fruit that, hung to the eye
 Tempting, stirred in me sudden appetite
 To pluck and eat ; whereat I waked, and found
 Before mine eyes all real, as the dream 310
 Had lively shadowed. Here had new begun
 My wandering, had not He, who was my guide
 Up hither, from among the trees appeared,
 Presence divine. Rejoicing, but with awe,
 In adoration at his feet I fell

295. *One came, etc.* The idea of thus seeing in a dream what really was taking place, seems to have been suggested by the dream of Æacus in Ovid (*Met.* vii. 634 *seq.*). So also Dante dreams that he is carried up by an eagle, and on awakening finds that he had in effect been carried up a part of the mountain of Purgatory during his sleep (*Purg.* ix. *terz.* 7 *seq.*).

300. *So saying, etc.* See on vii. 535.

302. *sliding*, i.e. gliding. See on *Ode on Nat.* v. 47.

292. Κλῦτε, φίλοι· θεῖός μοι ἐνὺπνιον ἦλθεν Ὀνείρος
 Ἀμβροσίην διὰ νύκτα

Ἰτῇ δ' ἔρ' ὑπὲρ κεφαλῆς, καὶ με πρὸς μῦθον ἔειπε. *Il.* ii. 56.—*K.*

314. “Serve the Lord with fear, and rejoice with trembling.” *Ps.* ii. 11.—*K.*

Submiss; he reared me, and, 'Whom thou soughtest I am,'
 Said mildly, 'Author of all this thou seest
 Above, or round about thee, or beneath.
 This Paradise I give thee, count it thine
 To till and keep, and of the fruit to eat. 320
 Of every tree that in the garden grows
 Eat freely with glad heart; fear here no dearth.
 But of the tree whose operation brings
 Knowledge of good and ill, which I have set,
 The pledge of thy obedience and thy faith,
 Amid the garden by the Tree of Life
 —Remember what I warn thee—shun to taste,
 And shun the bitter consequence; for know,
 The day thou eatest thereof, my sole command
 Transgressed, inevitably thou shalt die, 330
 From that day mortal, and this happy state
 Shalt lose, expelled from hence into a world
 Of woe and sorrow.' Sternly he pronounced
 The rigid interdiction, which resounds
 Yet dreadful in mine ear, though in my choice
 Not to incur; but soon his clear aspect
 Returned, and gracious purpose thus renewed:
 'Not only these fair bounds, but all the Earth
 To thee and to thy race I give; as lords
 Possess it, and all things that therein live, 340

316. *Submiss*, i.e. cast down, prostrate, *submissus*.

331. *From that day mortal*. He thus gives what, in common with most divines, he regarded as the sense of the threat of death.

337. *purpose*, i.e. speech, conversation; *propos*, Fr. See on iv. 337.

315. "Jesus went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. . . . They went backward, and fell to the ground." *John* xviii. 4-6.—*K*.

319. "And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest of it thou shalt surely die." *Gen.* ii. 15-17.

338. "Be fruitful and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." *Gen.* i. 28.

Or live in sea or air, beast, fish, and fowl.
 In sign whereof, each bird and beast, behold !
 After their kinds, I bring them to receive
 From thee their names, and pay thee fealty
 With low subjection. Understand the same
 Of fish within their watery residence,
 Not hither summoned, since they cannot change
 Their element to draw the thinner air.'—
 As thus he spake, each bird and beast behold
 Approaching two and two ; these cowering low 350
 With blandishment, each bird stooped on his wing.
 I named them, as they passed, and understood
 Their nature, with such knowledge God endued
 My sudden apprehension. But in these
 I found not what, methought, I wanted still ;
 And to the heavenly Vision thus presumed :

“ ‘ Oh, by what name, for thou above all these,
 Above mankind, or aught than mankind higher,
 Surpassest far my naming, how may I
 Adore thee, Author of this Universe, 360
 And all this good to Man ? for whose well-being
 So amply, and with hands so liberal,
 Thou hast provided all things. But with me
 I see not who partakes. In solitude
 What happiness ? who can enjoy alone ?
 Or, all enjoying, what contentment find ?’—
 Thus I presumptuous ; and the Vision bright,
 As with a smile more brightened, thus replied :

“ ‘ What callest thou solitude ? Is not the earth
 With various living creatures, and the air 370
 Replenished, and all these at thy command
 To come and play before thee ? Knowest thou not

351. *stooped*. This is here a participle.

368. *As with, etc.* This is frequently the case with those whom Dante meets in Paradise.

342. “The Lord God formed every beast of the field, and every fowl of the air, and brought them unto Adam to see what he would call them : and whatsoever Adam called every living creature, that was the name thereof.” *Gen.* ii. 19.

Their language and their ways? They also know,
 And reason not contemptibly; with these
 Find pastime, and bear rule; thy realm is large.'—
 So spake the universal Lord, and seemed
 So ordering. I, with leave of speech implored,
 And humble deprecation, thus replied :

“ ‘ Let not my words offend thee, heavenly Power,
 My Maker, be propitious while I speak. 380
 Hast thou not made me here thy substitute,
 And these inferior far beneath me set?
 Among unequals what society
 Can sort, what harmony or true delight?
 Which must be mutual, in proportion due
 Given and received; but in disparity,
 The one intense, the other still remiss,
 Cannot well suit with either, but soon prove
 Tedious alike. Of fellowship I speak
 Such as I seek, fit to participate 390
 All rational delight, wherein the brute
 Cannot be human consort. They rejoice
 Each with their kind, lion with lioness;
 So fitly them in pairs thou hast combined.
 Much less can bird with beast, or fish with fowl
 So well converse, nor with the ox the ape;
 Worse then can man with beast, and least of all.’

“ Whereto the Almighty answered, not displeased :
 ‘ A nice and subtle happiness, I see,
 Thou to thyself proposest, in the choice 400
 Of thy associates, Adam, and wilt taste
 No pleasure, though in pleasure, solitary.
 What thinkest thou then of me, and this my state?

387. *The one, etc.* The figure, suggested by ‘harmony’ in v. 384, is taken from the strings of a musical instrument.—*remiss*, i.e. slack, *remissus*.

388. *Cannot, etc.* The nominatives are in vv. 383, 384.

402. *in pleasure.* An allusion to the name Eden, i.e. pleasure.

372. “And Abner said unto Joab, Let the young men now arise and play before us.” 2 Sam. ii. 14.—*K*.

379. “Oh, let not the Lord be angry, and I will speak.” Gen. xviii. 30.—*N*.

Seem I to thee sufficiently possessed
 Of happiness, or not? who am alone
 From all eternity; for none I know
 Second to me or like, equal much less.
 How have I then with whom to hold converse?
 Save with the creatures which I made, and those
 To me inferior, infinite descents
 Beneath what other creatures are to thee.'

410

"He ceased; I lowly answered:—'To attain
 The highth and depth of thy eternal ways
 All human thoughts come short, Supreme of things!
 Thou in thyself art perfect, and in thee
 Is no deficiency found; not so is Man,
 But in degree, the cause of his desire,
 By conversation with his like to help
 Or solace his defects. No need that thou
 Shouldest propagate, already infinite,
 And through all numbers absolute, though one.
 But Man by number is to manifest
 His single imperfection, and beget
 Like of his like, his image multiplied,
 In unity defective, which requires

420

405. *who am alone, etc.* It would seem from this that in Milton's view this Vision was the Father. But he may have been merely oblivious.

414. *Supreme of things.* This is formed after the manner of the Latin Classics, *ex gr.* :—

"Si quæ te genuit talis, pulcherrime rerum,
 Qualis es ipse fuit." *Ov. Met.* viii. 49.

417. *But in degree*, i.e. he is only relatively perfect.—*the cause*, i.e. which is the cause.

421. *through all, etc.*, i.e. absolutely perfect. It is a Latinism. "*Omnibus numeris absolutus*," as Cicero says.—*N.*

422. *by number*, i.e. a numerous progeny.

423. *His single, etc.*, i.e. his at present single being, which, unlike thine, is imperfect.

425. *In unity*, i.e. while it is but one.—*which*, sc. 'to manifest,' etc., v. 422.

406. "Unde nil majus generatur ipso,
 Nec vigeat quidquam simile aut secundum."

Hor. Carm. i. 12, 17.—*N.*

413. "Oh the depth of the riches of the wisdom and knowledge of God! How unsearchable are his judgements, and his ways past finding out!" *Rom.* xi. 33.—*H.*

Collateral love, and dearest amity.

Thou in thy secrecy although alone,
 Best with thyself accompanied, seekest not
 Social communication, yet, so pleased,
 Canst raise thy creature to what highth thou wilt 430
 Of union or communion, deified ;
 I, by conversing, cannot these erect
 From prone, nor in their ways complacence find.'—
 Thus I emboldened spake, and freedom used
 Permissive, and acceptance found, which gained
 This answer from the gracious Voice divine :

“ ‘ Thus far to try thee, Adam, I was pleased,
 And find thee knowing not of beasts alone,
 Which thou hast rightly named, but of thyself,
 Expressing well the spirit within thee free, 440
 My image, not imparted to the brute,
 Whose fellowship therefore, unmeet for thee,
 Good reason was thou freely shouldest dislike ;
 And be so minded still. I, ere thou spakest,
 Knew it not good for Man to be alone,
 And no such company as then thou sawest
 Intended thee, for trial only brought,
 To see how thou couldest judge of fit and meet.
 What next I bring shall please thee, be assured,
 Thy likeness, thy fit help, thy other self, 450
 Thy wish exactly to thy heart's desire.’ ”

“ He ended, or I heard no more ; for now
 My earthly by his heavenly overpowered,
 Which it had long stood under, strained to the highth
 In that celestial colloquy sublime,
 As with an object that excels the sense,
 Dazzled and spent sunk down, and sought repair
 Of sleep, which instantly fell on me, called
 By Nature as in aid, and closed mine eyes.

429. *so pleased*, i.e. if so pleased.

445. “ And the Lord God said, It is not good that the man should be alone ;
 I will make him a help meet for him.” *Gen.* ii. 18.

Mine eyes he closed, but open left the cell 460
 Of fancy, my internal sight, by which,
 Abstract as in a trance, methought I saw,
 Though sleeping, where I lay, and saw the Shape
 Still glorious before whom awake I stood ;
 Who stooping opened my left side, and took
 From thence a rib, with cordial spirits warm,
 And life-blood streaming fresh ; wide was the wound,
 But suddenly with flesh filled up and healed.
 The rib he formed and fashioned with his hands :
 Under his forming hands a creature grew, 470
 Manlike, but different sex, so lovely fair,
 That what seemed fair in all the world, seemed now
 Mean, or in her summed up, in her contained,
 And in her looks, which from that time infused
 Sweetness into my heart, unfelt before,
 And into all things from her air inspired
 The spirit of love and amorous delight.
 She disappeared, and left me dark ; I waked
 To find her, or for ever to deplore
 Her loss, and other pleasures all abjure : 480
 When, out of hope, behold her not far off,
 Such as I saw her in my dream, adorned
 With what all Earth or Heaven could bestow,
 To make her amiable. On she came,

460. *Mine eyes, etc.* There can be little doubt but that he here thought of Balaam's words: "The man which heard the words of God, which saw the visions of the Almighty, *falling into a trance, but having his eyes open.*" Num. xxiv. 4. Dunster here observes that the gloss of Vatablus and Fagius on the last words is, "*Dormitans et tamen habens oculos mentis apertos.*"

462. *Abstract*, i.e. drawn away out of myself, *abstractus*.—*where*, i.e. the place where.

465. *left side*. "It was the opinion of some Divines that the rib was taken out of Adam's left side, as being nearest to his heart."—*N*. Hence he uses the word *cordial*.

468. "And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof; and the rib which the Lord God had taken from man made he a woman." Gen. ii. 21.

475. "A sweetness strange from that sweet voice's sound
 Pierced my heart." *Fairfax, Godf. of Bul.* xix. 24.—*B*.

Led by her heavenly Maker, though unseen,
And guided by his voice ; nor uninformed
Of nuptial sanctity and marriage rites.

Grace was in all her steps, heaven in her eye,
In every gesture dignity and love.

I overjoyed could not forbear aloud : 490

“ ‘ This turn hath made amends ; thou hast fulfilled

Thy words, Creator bounteous and benign,

Giver of all things fair ! but fairest this

Of all thy gifts, nor enviest. I now see

Bone of my bone, flesh of my flesh, myself

Before me ; Woman is her name, of Man

Extracted ; for this cause he shall forgo

Father and mother, and to his wife adhere ;

And they shall be one flesh, one heart, one soul.’

“ She heard me thus ; and, though divinely brought,
Yet innocence and virgin modesty, 501

Her virtue and the conscience of her worth,

That would be wooed, and not unsought be won,

Not obvious, not obtrusive, but retired,

494. *enviest*, i.e. dost not malignantly refuse, *φθονοῦμαι*, *invideo*.

497. *for this cause, &c.* In *Genesis* this is the reflection of the writer, rather than the words of Adam.

502. *conscience*, i.e. consciousness, *conscientia*. “ With *conscience* of the idol cat.” 1 *Cor.* viii. 7.—*P.*

485. “ And [the Lord God] brought her to the man.” *Gen.* ii. 22.

488. “ That Paradise stood formed in her eyen.” *Chaucer.*—*K.*

“ The lustre in your eye, heaven in your cheek.”

Troil. & Cress. iv. 4.—*N.*

“ How heaven is in your eyes ! ” *B. & F. Philaster*, iii. 1.—*T.*

“ Illam, quidquid agit, quoquo vestigia movit,

Componit furtim, subsequiturque Decor.” *Tybull.* iv. 2, 7.

495. “ And Adam said, This is now bone of my bones and flesh of my flesh ; she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave (*adherebit*, *Vulg.*) to his wife ; and they shall be one flesh.” *Gen.* ii. 23.

502. “ We cannot fight for love, as men may do ;

We should be woo’d, and were not made to woo.”

Mids. Night Dream, ii. 1.—*B.-e.*

“ She ’s beautiful, and therefore to be woo’d ;

She is a woman, therefore to be won.” *Rich.* III. i. 2.—*T.*

The more desirable ; or, to say all,
 Nature herself, though pure of sinful thought,
 Wrought in her so, that seeing me she turned ;
 I followed her, she what was honour knew,
 And with obsequious majesty approved
 My pleaded reason. To the nuptial bower 510
 I led her blushing like the Morn : all heaven,
 And happy constellations, on that hour
 Shed their selectest influence ; the earth
 Gave sign of gratulation, and each hill ;
 Joyous the birds ; fresh gales and gentle airs
 Whispered it to the woods, and from their wings
 Flung rose, flung odours from the spicy shrub,
 Disporting, till the amorous bird of night
 Sung spousal, and bid haste the Evening-star
 On his hill-top to light the bridal lamp. 520

“ Thus have I told thee all my state, and brought
 My story to the sum of earthly bliss,
 Which I enjoy ; and must confess to find
 In all things else delight indeed, but such
 As, used or not, works in the mind no change,
 Nor vehement desire ; these delicacies
 I mean of taste, sight, smell, herbs, fruits, and flowers,
 Walks, and the melody of birds : but here,
 Far otherwise, transported I behold,
 Transported touch ; here passion first I felt, 530
 Commotion strange, in all enjoyments else
 Superior and unmoved, here only weak
 Against the charm of beauty’s powerful glance.
 Or Nature failed in me, and left some part

511. “ Who is she that looketh forth as the morning ?” *Cant.* vi. 10.—*T.*

“ Oh, you are fairer far

Than the chaste blushing morn !” *Fletch. Faith. Shep.* i. 1.—*T.*

515. “ Cinnamæa Zephyrus leve plaudit odorifer ala.” *El.* v. 69.—*W.*

519. “ Vesper adest, juvenes, consurgite, Vesper Olympo
 Expectata diu vix tandem lumina tollit.

Cernitis, innuptæ, juvenes ? Consurgite contra
 Nimirum Cætos ostendit Noctifer ignes.” *Catull.* lxii.—*N.*

Not proof enough such object to sustain,
 Or, from my side subducting, took perhaps
 More than enough ; at least on her bestowed
 Too much of ornament, in outward shew
 Elaborate, of inward less exact.

For well I understand, in the prime end 540

Of Nature, her the inferior, in the mind
 And inward faculties, which most excel ;
 In outward also her resembling less
 His image who made both, and less expressing
 The character of that dominion given
 O'er other creatures ; yet when I approach
 Her loveliness, so absolute she seems

And in herself complete, so well to know
 Her own, that what she wills to do or say,
 Seems wisest, virtuousest, discreetest, best. 550

All higher Knowledge in her presence falls,
 Degraded ; Wisdom in discourse with her
 Loses discountenanced, and like Folly shews ;
 Authority and Reason on her wait,
 As one intended first, not after made
 Occasionally ; and, to consummate all,
 Greatness of mind and Nobleness their seat
 Build in her loveliest, and create an awe
 About her, as a guard angelic placed."

To whom the Angel with contracted brow : 560

" Accuse not Nature, she hath done her part ;
 Do thou but thine, and be not diffident
 Of Wisdom ; she deserts thee not, if thou
 Dismiss not her, when most thou needest her nigh,
 By attributing overmuch to things

547. *absolute*, i.e. perfect : comp. v. 421.

552. *Degraded*, i.e. cast down from her rank.

554. *wait*, i.e. act merely as her servants and attendants.

556. *Occasionally*, i.e. on occasion, supplementally.

568. " So ought men to love their wives as their own bodies. He that loveth his wife loveth himself ; for no man ever yet hated his own flesh, but nourisheth and cherisheth it." *Eph.* v. 28. " Giving honour unto the wife." 1 *Pet.* iii. 7.—*N.*

Less excellent, as thou thyself perceivest.
 For what admirest thou? what transports thee so?
 An outside; fair, no doubt, and worthy well
 Thy cherishing, thy honouring, and thy love,
 Not thy subjection. Weigh with her thyself; 570
 Then value. Oft-times nothing profits more
 Than self-esteem, grounded on just and right,
 Well managed; of that skill the more thou knowest,
 The more she will acknowledge thee her head,
 And to realities yield all her shews;
 Made so adorn for thy delight the more,
 So awful, that with honour thou mayest love
 Thy mate, who sees when thou art seen least wise.
 But if the sense of touch, whereby mankind
 Is propagated, seem such dear delight 580
 Beyond all other, think the same vouchsafed
 To cattle and each beast; which would not be
 To them made common and divulged, if aught
 Therein enjoyed were worthy to subdue
 The soul of Man, or passion in him move.
 What higher in her society thou findest,
 Attractive, human, rational, love still;
 In loving thou dost well, in passion not,
 Wherein true love consists not; love refines
 The thoughts, and heart enlarges, hath his seat 590
 In reason, and is judicious, is the scale
 By which to heavenly love thou mayest ascend,
 Not sunk in carnal pleasure; for which cause
 Among the beasts no mate for thee was found."
 To whom thus, half abashed, Adam replied:

568. *An outside*. In the original editions the note of interrogation is at *outside*.

576. *adorn*, i.e. adorned; *adorno*, It.

578. *sees*, i.e. perceives.—*art seen*, i.e. art, *videris*.

588. *divulged*, i.e. made common, *divulgatus*.

591. *scale*, i.e. ladder, steps, *scala*.

598. *Not sunk*, i.e. if thou art not sunk.

576. "Thou art beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as an army with banners." *Cant.* vi. 4.—*K*.

"Neither her outside formed so fair, nor aught
 In procreation, common to all kinds—
 Though higher of the genial bed by far,
 And with mysterious reverence I deem—
 So much delights me, as those graceful acts, 600
 Those thousand decencies, that daily flow
 From all her words and actions, mixed with love
 And sweet compliance, which declare unfeigned
 Union of mind, or in us both one soul;
 Harmony to behold in wedded pair
 More grateful than harmonious sound to the ear.
 Yet these subject not; I to thee disclose
 What inward thence I feel, not therefore foiled,
 Who meet with various objects, from the sense
 Various representing, yet still free 610
 Approve the best, and follow what I approve.
 To love thou blamest me not, for love thou sayest
 Leads up to Heaven, is both the way and guide.
 Bear with me then, if lawful what I ask.—
 Love not the heavenly Spirits? and how their love
 Express they? by looks only, or do they mix
 Irradiance, virtual or immediate touch?"

To whom the Angel, with a smile that glowed
 Celestial rosy-red, love's proper hue,
 Answered:—"Let it suffice thee that thou knowest 620
 Us happy, and without love no happiness.
 Whatever pure thou in the body enjoyest—
 And pure thou wert created—we enjoy
 In eminence, and obstacle find none
 Of membrane, joint, or limb, exclusive bars:
 Easier than air with air, if Spirits embrace,
 Total they mix, union of pure with pure
 Desiring, nor restrained conveyance need

601. *decencies*, i.e. graceful acts, *decentia*.

608. *foiled*, i.e. overcome.

609. *from the sense, etc.*, i.e. which are presented in variety by the senses.

598. "Lectus genialis in aula est?" *Hor. Ep. i. 1, 87.—N.*

614. "Would to God ye could bear with me a little." 2 *Cor. xi. 1.—K.*

As flesh to mix with flesh, or soul with soul.—
 But I can now no more ; the parting sun 630
 Beyond the earth's Green Cape and Verdant Isles
 Hesperian sets, my signal to depart.
 Be strong, live happy, and love ! but first of all
 Him whom to love is to obey, and keep
 His great command ; take heed lest passion sway
 Thy judgement to do aught, which else free-will
 Would not admit ; thine, and of all thy sons
 The weal or woe in thee is placed ; beware !
 I in thy persevering shall rejoice,
 And all the Blest. Stand fast ; to stand or fall 640
 Free in thine own arbitrement it lies.
 Perfect within, no outward aid require ;
 And all temptation to transgress repel."

So saying, he arose ; whom Adam thus
 Followed with benediction :—" Since to part,
 Go, heavenly guest, ethereal messenger,
 Sent from whose sovran goodness I adore.
 Gentle to me and affable hath been
 Thy condescension, and shall be honoured ever
 With grateful memory ; thou to mankind 650
 Be good and friendly still, and oft return."

So parted they, the Angel up to Heaven
 From the thick shade, and Adam to his bower.

631. *Beyond, etc.*, i.e. beyond Cape Verd and the Cape Verd Islands, on the western coast of Africa.—*Hesperian*. The first foot is probably an anapaest : see *Life of Milton*, p. 449.

636. *else*, i.e. if uninfluenced by passion.—*admit*, i.e. permit, in its Latin sense.

645. *to part*, i.e. you are about to part.

652. *the Angel*, sc. went. By zeugma.

630. Ἡέλιος μὲν ἄπωθεν ἐρεμνὴν δύνειτο γαῖαν
 Ἑσπέριος, νέετας ὑπὲρ ἄκριας Αἰθιοπῶν. *Apoll. Rh.* iii. 1190.—*T.*

634. "For this is the love of God, that we keep his commandments." 1 *John* v. 3.—*N.*

652. Τῷ γ' ὅς βουλευσάντε διέτμαγον ἡ μὲν ἔπειτα
 εἰς ἄλτο ἄλτο βαθεῖαν, ἀπ' αἰγλήεντος Ὀλύμπου,
 Ζεὺς δὲ ἐὼν πρὸς δῶμα. *II.* i. 531.—*T.*

BOOK IX.

THE ARGUMENT.

Satan having compassed the earth, with meditated guile returns as a mist by night into Paradise, enters into the Serpent sleeping. Adam and Eve in the morning go forth to their labours, which Eve proposes to divide in several places, each labouring apart: Adam consents not, alleging the danger, lest that enemy, of whom they were forewarned, should attempt her found alone. Eve, loth to be thought not circumspect or firm enough, urges her going apart, the rather desirous to make trial of her strength; Adam at last yields. The Serpent finds her alone; his subtle approach, first gazing, then speaking, with much flattery extolling Eve above all other creatures. Eve, wondering to hear the Serpent speak, asks how he attained to human speech and such understanding not till now: the Serpent answers, that by tasting of a certain tree in the garden he attained both to speech and reason, till then void of both. Eve requires him to bring her to that tree, and finds it to be the Tree of Knowledge forbidden. The Serpent now grown bolder, with many wiles and arguments induces her at length to eat; she pleased with the taste deliberates awhile whether to impart thereof to Adam or not, at last brings him of the fruit, relates what persuaded her to eat thereof. Adam at first amazed, but, perceiving her lost, resolves through vehemence of love to perish with her: and extenuating the trespass eats also of the fruit. The effects thereof in them both; they seek to cover their nakedness; then fall to variance and accusation of one another.

No more of talk where God or Angel guest
 With Man, as with his friend, familiar used
 To sit indulgent, and with him partake
 Rural repast, permitting him the while

1. *No more, etc.*, i.e. There will be, or I shall sing, no more of familiar conversation between God or his angels and man. God was not a guest, but in the preceding book Adam relates a familiar discourse with him. At all events, the

2. "And the Lord spake unto Moses face to face, as a man speaketh to his friend." *Ex. xxxiii. 11.—T.*

Venial discourse unblamed. I now must change
 Those notes to tragic; foul distrust, and breach
 Disloyal on the part of Man, revolt
 And disobedience; on the part of Heaven,
 Now alienated, distance and distaste,
 Anger and just rebuke, and judgement given, 10
 That brought into this world a world of woe,
 Sin and her shadow Death, and Misery,
 Death's harbinger: sad task! yet argument
 Not less but more heroic than the wrath
 Of stern Achilles, on his foe pursued
 Thrice fugitive about Troy-wall; or rage
 Of Turnus for Lavinia disespoused;
 Or Neptune's ire, or Juno's, that so long
 Perplexed the Greek, and Cytherea's son;—
 If answerable style I can obtain 20
 Of my celestial patroness, who deigns
 Her nightly visitation, unimplored,
 And dictates to me slumbering, or inspires
 Easy my unpremeditated verse,

narrative in *Genesis* in which God *was* the guest of Abraham was strongly in the mind of the poet, who had founded on it the visit of Raphael—*where*. He seems, in imitation of the Latin *ubi*, to use this word of time, not of place.

6. *to tragic*, sc. and sing of. He uses the word 'tragic' because, while the termination of heroic poems in general was happy, that of his would more resemble the usual catastrophe of tragedies.—*distrust*, i. q. mistrust, want of reliance on God. Or it may be, breach of trust.

11. *That brought, etc.* See *Life of Milton*, p. 438. It was suggested to Newton to read 'a world of woe' as only in apposition with 'this world,' and Warton, Lowth, and we may perhaps add Todd, approved of it. But we cannot think that such was the poet's meaning. He plays on the word 'world' again xi. 627.

12. *Misery*, i. e. disease and pain: comp. xi. 476.—*argument*. See on i. 24.

14. *the wrath, etc.*, i. e. the subjects of the *Iliad*, *Odyssey*, and *Æneis*. The pursuit of Hector by Achilles round the walls of Troy is related in *Il.* xxii.; the rage of Turnus on account of Lavinia's being promised to Æneas, in breach of a kind of engagement to himself, forms the subject of the latter books of the *Æneis*; Ulysses was persecuted by Neptune, and Æneas by Juno.

20. *If answerable, etc.* This connects with 'to tragic,' v. 6, all that intervenes being parenthetical.

21. *celestial patroness*, i. e. Urania: see vii. 1.

24. *Easy*, i. e. with ease, making easy to me.

Since first this subject for heroic song
 Pleased me, long choosing and beginning late,
 Not sedulous by nature to indite
 Wars, hitherto the only argument
 Heroic deemed, chief mastery to dissect,
 With long and tedious havoc, fabled knights, 30
 In battles feigned—the better fortitude
 Of patience and heroic martyrdom
 Unsung—or to describe races and games,
 Or tilting furniture, emblazoned shields,
 Impresses quaint, caparisons and steeds,
 Bases and tinsel trappings, gorgeous knights

25. *Since, etc.* See *Life of Milton, Origin of Paradise Lost.*

27. *sedulous*, i.e. disposed, inclined. *Sedulus* is active, bustling.

33. *races and games.* As in *Il. xxiii., Æn. v.—Or tilting, etc.* In what follows he has in view the romantic poets, Bojardo, Ariosto, and Spenser. The first of these narrates (*Il. xvi. 22 seq.*) the tournament held by King Agramante at the foot of Mount Carena, to entice down Ruggiero; the second (*a. xvii.*), that celebrated at Damascus by Noradino, on account of the deliverance of his wife Lucina from the Orco; the third (*iv. 4.*), that given by Satyrane in honour of Florimell.—*emblazoned shields*, i.e. shields with arms, etc., on them, which heralds *blazon*, i.e. explain.—*Impresses quaint.* These were the subjects on the shields of the knights. The Italian *impresa*, which word the poet prefers, is the same as the French *devise*, and was a figure of some kind, with a motto, by which persons in any way eminent sought to distinguish themselves: such, for example, was the Dolphin and Anchor, the well-known devise of the printer Aldus. In the tenth canto of the *Orlando Furioso*, there is a copious enumeration of the devises of the nobles of England, which Milton had probably in his mind. Among the dialogues of Torquato Tasso is a very curious one, on this subject, named *Il Conte, ovvero Dell' Imprese.*

36. *Bases.* This was a skirt or kilt which hung down from the waist to the knees of the knight when on horseback: see *Nares's Gloss. s. v.*

"Your petticoat serves for bases to this warrior."

Massinger, Picture, ii. 1.—K.

In Mayne's *Amorous War* (*iii. 2.*), quoted in Wright's *Prov. Dict.*, appear six Moors, "Their upper parts naked, their nether from the waist to their knees covered with bases of blue satin, edged with a deep silver fringe." "A knight armed at all points, his bases rich tissue embroidered." Halle, in *Coronation of Henry VIII.—K.* Harrington used *bases* as the translation of *sopra-veste*, *Orl. Fur. xxxii. 47.—tinsel.* See Final Note on *Comus.*

36. "Her garments all were wrought of beaten gold,
 And all her steed with tinsel-trappings shone."

F. Q. iii 1, 15.—K.

At joust and torneament; then marshalled feast
 Served up in hall with sewers and seneshals;
 The skill of artifice or office mean,
 Not that which justly gives heroic name 40
 To person or to poem. Me, of these
 Nor skilled nor studious, higher argument
 Remains, sufficient of itself to raise
 That name, unless an age too late, or cold
 Climate, or years, damp my intended wing,
 Depressed; and much they may if all be mine,
 Not hers who brings it nightly to my ear.

The sun was sunk, and after him the star
 Of Hesperus, whose office is to bring
 Twilight upon the earth, short arbiter 50
 'Twixt day and night; and now from end to end
 Night's hemisphere had veiled the horizon round,
 When Satan, who late fled, before the threats
 Of Gabriel, out of Eden, now improved
 In meditated fraud and malice, bent
 On Man's destruction, maugre what might hap
 Of heavier on himself, fearless returned.—
 By night he fled, and at midnight returned,
 From compassing the earth; cautious of day,

37. *marshalled*, i.e. regulated, at which the guests were set according to their rank by the *marshal*. The 'sewer' (from *asseoir*) arranged the dishes on the table; the 'seneshal' was the house-steward. The *Orlando Innamorato* opens with a splendid banquet given by Charlemagne.

39. *The skill, etc.*, i.e. the art or proof of the skill, or dexterity of.

"The *skill* whereof to princes' hearts he doth reveal." *F. Q.* v. 7, 1.
 Spenser (*F. Q.* v. 3, 3) says that "to tell the glory of the feast," etc.,

"Were work fit for a herald, not for me."

41. *Me*, i.e. for me, *me manet*.

44. *unless, etc.* This was a constant opinion of Milton's.

56. *maugre*, i.e. in spite of; *malgré*, Fr. A favourite term in the old romances, and in Spenser, who frequently spells it *maulgre*.

59. *cautious of day*, i.e. avoiding the day.

50. "The sun running a most even course, becomes an indifferent arbiter between the night and the day." *Sidney, Arcadia*, p. 1.—*N.*

58. "And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it." *Job* i. 7.—*T.*

Since Uriel, regent of the sun, descried 60
 His entrance, and forewarned the Cherubim
 That kept their watch. Thence, full of anguish, driven
 The space of seven continued nights he rode
 With darkness; thrice the equinoctial line
 He circled, four times crossed the car of Night
 From pole to pole, traversing each colure;
 On the eighth returned, and, on the coast averse
 From entrance or cherubic watch, by stealth
 Found unsuspected way. There was a place
 —Now not, though sin, not time, first wrought the change—
 Where Tigris, at the foot of Paradise, 71
 Into a gulf shot underground, till part
 Rose up a fountain by the Tree of Life.
 In with the river sunk, and with it rose
 Satan, involved in rising mist; then sought
 Where to lie hid. Sea he had searched and land,
 From Eden over Pontus, and the pool
 Mæotis, up beyond the river Ob;
 Downward as far antarctic; and in length
 West from Orontes to the ocean barred 80
 At Dariën, thence to the land where flows
 Ganges and Indus. Thus the orb he roamed

63. *The space, etc.* The meaning is, for the space of an entire week he compassed the earth, three days from east to west going round with night, or parallel to the equinoctial line; and four days at right angles to it, from north to south. The *colures* are two great circles, of which the one, called the *solstitial colure*, passes through the poles of the ecliptic and the equinoctial; the other, named the *equinoctial colure*, is a meridian drawn through the equinoxes. By *traversing*, therefore, is meant going along: comp. v. 434.

67. *coast averse*, i.e. the side turned away from, *aversus*. It was however not, as might be supposed, the west side, but the north side of the garden: see iv. 223.

77. *From Eden, etc.* Leaving the garden on the east (iv. 861 seq.) he turned northwards to the Euxine Sea and Palus Mæotis, and then went up along the river Ob. He then went probably down the other side of the globe, as far south of the Line, and, as we are to suppose, back to the Orontes in Syria, whence he went westwards to the Isthmus of Darien, and so round by India and back to Eden.

82. *the orb*, i.e. the earth, *orbis terrarum*.

With narrow search, and, with inspection deep,
 Considered every creature, which of all
 Most opportune might serve his wiles, and found
 The serpent subtlest beast of all the field.

Him, after long debate, irresolute
 Of thoughts revolved, his final sentence chose,
 Fit vessel, fittest imp of fraud, in whom
 To enter, and his dark suggestions hide
 From sharpest sight; for in the wily snake
 Whatever sleights none would suspicious mark,
 As from his wit and native subtlety
 Proceeding, which, in other beasts observed,
 Doubt might beget of diabolic power,
 Active within beyond the sense of brute.
 Thus he resolved, but first from inward grief
 His bursting passion into plaints thus poured :

90

“ O Earth, how like to Heaven, if not preferred
 More justly, seat worthier of Gods, as built
 With second thoughts, reforming what was old !
 For what God, after better, worse would build ?
 Terrestrial Heaven, danced round by other heavens,
 That shine, yet bear their bright officious lamps,
 Light above light, for thee alone, as seems,
 In thee concentring all their precious beams
 Of sacred influence ! As God in Heaven
 Is centre, yet extends to all, so thou
 Centring receivest from all those orbs ; in thee,
 Not in themselves, all their known virtue appears,
 Productive in herb, plant, and nobler birth

100

110

87. *irresolute, etc.*, i.e. his thoughts having long revolved without his having been able to come to a resolution.

89. *imp*. This word signifies, properly, a graft (impen, A.-S., *impfen*, Germ., ‘to graft’), and the meaning may be that he was the fittest subject to graft fraud on. It however had long been used in a personal bad sense.—*suggestions*, i.e. temptations.

92. *Whatever sleights*, sc. may appear in him.

99. *O Earth, etc.* This passage, like some others, is strongly confirmatory of the idea that Milton regarded Heaven and earth as being the same in kind, differing only in degree. See *Life of Milton*, p. 456.—*preferred*, i.e. preferable, to be preferred. See Final Note II. on Book I.

Of creatures animate with gradual life
Of growth, sense, reason, all summed up in Man.—
With what delight could I have walked thee round,
If I could joy in aught, sweet interchange
Of hill and valley, rivers, woods, and plains,
Now land, now sea, and shores with forest crowned,
Rocks, dens, and caves ! but I in none of these
Find place or refuge ; and the more I see
Pleasures about me, so much more I feel 120
Torment within me, as from the hateful siege
Of contraries ; all good to me becomes
Bane, and in Heaven much worse would be my state.
But neither here seek I, no, nor in Heaven,
To dwell, unless by mastering Heaven's Supreme ;
Nor hope to be myself less miserable
By what I seek, but others to make such
As I, though thereby worse to me redound :
For only in destroying I find ease
To my relentless thoughts ; and, him destroyed, 130
Or won to what may work his utter loss,
For whom all this was made, all this will soon
Follow, as to him linked in weal or woe ;
In woe then ; that destruction wide may range.
To me shall be the glory sole among
The infernal Powers, in one day to have marred
What he, Almighty styled, six nights and days
Continued making, and who knows how long
Before had been contriving ? though perhaps
Not longer than since I, in one night freed 140
From servitude inglorious, well nigh half
The angelic name, and thinner left the throng
Of his adorers. He, to be avenged,
And to repair his numbers thus impaired,
Whether such virtue, spent of old, now failed
More Angels to create—if they at least
Are his created—or to spite us more,
Determined to advance into our room

A creature formed of earth, and him endow,
 Exalted from so base original, 150
 With heavenly spoils, our spoils. What he decreed
 He effected; Man he made, and for him built
 Magnificent this World, and Earth his seat;
 Him lord pronounced, and, O indignity!
 Subjected to his service Angel-wings,
 And flaming ministers, to watch and tend
 Their earthly charge. Of these the vigilance
 I dread, and to elude, thus wrapt in mist
 Of midnight-vapour, glide obscure, and pry
 In every bush and brake, where hap may find 160
 The serpent sleeping, in whose mazy folds
 To hide me, and the dark intent I bring.—
 O foul descent! that I, who erst contended
 With Gods to sit the highest, am now constrained
 Into a beast, and, mixed with bestial slime,
 This essence to incarnate and imbrute,
 That to the highth of Deity aspired.
 But what will not ambition and revenge
 Descend to? Who aspires must down as low
 As high he soared, obnoxious first or last 170
 To basest things. Revenge, at first though sweet,
 Bitter ere long back on itself recoils.—
 Let it; I reckon not, so it light well aimed,
 Since higher I fall short, on him who next
 Provokes my envy, this new favourite
 Of Heaven, this man of clay, son of despite,
 Whom, us the more to spite, his Maker raised

171. *Revenge, etc.* The metaphor here is somewhat incorrect, for 'recoil' has no relation to 'bitter' and 'sweet.'

174. *Since, etc.*, i.e. since I am unable to reach the higher, i.e. God.

176. *son of despite.* A Hebraism, like son of death, son of worthlessness (Belial.)

155. "Who maketh his angels spirits; his ministers a flame of fire." *Ps.* civ. 4.—*H.*

157. "He shall give his angels charge over thee, to keep thee in all thy ways." *Ps.* xci. 11.—*T.*

165. "The soul . . . Imbodies and imbrutes." *Comus*, 467.

From dust. Spite then with spite is best repaid."

So saying, through each thicket, dank or dry,
Like a black mist low-creeping, he held on 180
His midnight search, where soonest he might find
The serpent. Him fast sleeping soon he found,
In labyrinth of many a round self-rolled,
His head the midst, well stored with subtle wiles;
Not yet in horrid shade or dismal den,
Nor nocent yet; but on the grassy herb,
Fearless unfeared, he slept. In at his mouth
The Devil entered, and his brutal sense,
In heart or head, possessing soon inspired
With act intelligential; but his sleep 190
Disturbed not, waiting close the approach of morn.

Now, when as sacred light began to dawn,
In Eden, on the humid flowers, that breathed
Their morning incense, when all things that breathe,
From the Earth's great altar, send up silent praise
To the Creator, and his nostrils fill
With grateful smell, forth came the human pair,
And joined their vocal worship to the quire
Of creatures wanting voice; that done, partake
The season, prime for sweetest sents and airs. 200

183. *In labyrinth, etc.* This is really the position in which serpents sleep. It is unnoticed by any other poet, and we know not where Milton got his knowledge; hardly, we think, from actual observation. It may have been only a lucky guess.

189. *In heart, etc.* It might seem from this that Milton doubted whether the heart or the head was the seat of sense in brutes. But he may have dictated 'heart and head,' to show that Satan had possessed all the faculties of the serpent. See Final Note on *Sam. Agonistes*.

193. *breathed, i.e. exhaled, epirabant.* By 'all things that breathe,' in the following line, must be meant the plants that exhale fragrance from their leaves.

195. *From, etc.* Alluding to the altar on which Aaron was to burn "sweet incense every morning;" and to "the Lord smelled a sweet savour." *Gen.* viii. 31.

199. *partake, sc. of, participate in, enjoy.*

200. *prime, first and best, primus.* We do not think there is any allusion to 'the prime,' v. 21.—*sents.* We have retained the orthography of the early editions, as it is probably the poet's own, as it is that of Spenser, and is correct, for it comes from *sentio*. *Scent* is like *scite (sile)*, *Scindo*, etc. In v. 587 the word is 'scent,' of course the printer's orthography.

178. *Ὁβρις ὑβρίσιν τοὺς ὑβρίζοντας χρέων.* *Æsch. Prom.* 944.—*R.*

Then commune, how that day they best may ply
 Their growing work ; for much their work outgrew
 The hands' dispatch of two, gardening so wide,
 And Eve first to her husband thus began :

“ Adam, well may we labour still to dress
 This garden, still to tend plant, herb, and flower,
 Our pleasant task enjoined ; but, till more hands
 Aid us, the work under our labour grows,
 Luxurious by restraint ; what we by day
 Lop overgrown, or prune, or prop, or bind, 210
 One night or two with wanton growth derides,
 Tending to wild. Thou therefore now advise,
 Or hear what to my mind first thoughts present.—
 Let us divide our labours ; thou, where choice
 Leads thee, or where most needs, whether to wind
 The woodbine round this arbour, or direct
 The clasping ivy where to climb ; while I,
 In yonder spring of roses, intermixed
 With myrtle, find what to redress till noon ;
 For, while so near each other thus all day 220
 Our task we choose, what wonder if so near
 Looks intervene and smiles, or object new
 Casual discourse draw on ! which intermits
 Our day's work, brought to little, though begun
 Early, and the hour of supper comes unearned.”

208. *so wide*, i.e. so extensively, on account of the great extent of the garden.

210. *Lop, etc.* A hypercritic might ask how they could ‘lop’ or ‘prune’ without edged tools.

213. *hear*. This is the reading of the first edition, and we are convinced that it is the right word, and the ‘bear’ of the second edition (the one generally used), a printer’s error.

214. *thou*, i.e. do thou labour.

218. *spring*, i.e. tuft, clump, thicket, *cespuglio*, It. ; and here perhaps rather improperly : see Note at end of this Book.

219. *redress*, i.e. rectify, correct ; *redresser*, Fr.

223. *intermits*, i.e. interrupts.—*brought to little*, sc. thus.

225. *unearned*. This agrees with *supper*.

211. “Et quantum longis carpent armenta diebus
 Exigua tantum gelidus ros nocte reponet.”

Virg. Geor. ii. 201.—T.

To whom mild answer Adam thus returned :
 " Sole Eve, associate sole, to me beyond
 Compare above all living creatures dear !
 Well hast thou motioned, well thy thoughts employed,
 How we might best fulfill the work which here 230
 God hath assigned us, nor of me shalt pass
 Unpraised ; for nothing lovelier can be found
 In woman, than to study household good,
 And good works in her husband to promote.
 Yet not so strictly hath our Lord imposed
 Labour, as to debar us when we need
 Refreshment, whether food, or talk between,
 Food of the mind, or this sweet intercourse
 Of looks and smiles ; for smiles from reason flow,
 To brute denied, and are of love the food, 240
 Love not the lowest end of human life ;
 For not to irksome toil, but to delight,
 He made us, and delight to reason joined.
 These paths and bowers doubt not but our joint hands
 Will keep from wilderness with ease, as wide
 As we need walk, till younger hands ere long
 Assist us. But, if much converse perhaps
 Thee satiate, to short absence I could yield ;
 For solitude sometimes is best society,
 And short retirement urges sweet return. 250
 But other doubt possesses me, lest harm
 Befall thee severed from me ; for thou knowest
 What hath been warned us, what malicious foe
 Envyng our happiness, and of his own
 Despairing, seeks to work us woe and shame

236. *debar us*, sc. from it.

245. *wilderness*, i.q. *wildness*.

"For such a warped slip of *wilderness*
 Ne'er issued from his blood." *Meas. for Meas.* iii. 1.—*T.*

240. "If music be the food of love, play on."

Twelfth-Night, i. 1.—*D.*

249. "Nunquam minus solus quam cum solus." *Cic.—N.* "And solitari-
 ness to be accounted the sweetest company." *Sid. Arc.* iii. p. 409.—*B.*

By sly assault; and somewhere nigh at hand
 Watches, no doubt, with greedy hope to find,
 His wish and best advantage, us asunder;
 Hopeless to circumvent us joined, where each
 To other speedy aid might lend at need. 260
 Whether his first design be to withdraw
 Our fealty from God, or to disturb
 Conjugal love, than which perhaps no bliss
 Enjoyed by us excites his envy more;—
 Or this, or worse, leave not the faithful side
 That gave thee being, still shades thee and protects.
 The wife, where danger or dishonour lurks,
 Safest and seemliest by her husband stays,
 Who guards her, or with her the worst endures.”
 To whom the virgin majesty of Eve, 270
 As one who loves, and some unkindness meets,
 With sweet austere composure thus replied:
 “Offspring of Heaven and Earth, and all Earth’s lord!
 That such an enemy we have, who seeks
 Our ruin, both by thee informed I learn,
 And from the parting Angel overheard,
 As in a shady nook I stood behind,
 Just then returned at shut of evening flowers.
 But that thou shouldst my firmness therefore doubt
 To God or thee, because we have a foe 280
 May tempt it, I expected not to hear.
 His violence thou fearest not, being such
 As we, not capable of death or pain,
 Can either not receive, or can repel.
 His fraud is then thy fear, which plain infers

265. *Or this, etc.*, i.e. whether this or worse be his design.—*faithful side, etc.* It is not impossible that in using the word ‘shades,’ of the side, he may have had in his mind the similarity of *essel* (ἔσσε) side, and *ssel* (ἔς) shade.

270. *virgin*. By this he seems to mean that Eve, though married, retained all the dignity and reserve more usually characteristic of a virgin. Or he may use the word as equivalent to *bride*, as a kind of state intermediate between that of virgin and wife.

278. *at shut, etc.*, i.e. in the evening, when the flowers close. It is a beautiful image, and a mode of computing time suited to Paradise.

Thy equal fear that my firm faith and love
 Can by his fraud be shaken or seduced ;
 Thoughts, which how found they harbour in thy breast?
 Adam ! misthought of her to thee so dear ! ”

To whom with healing words Adam replied : 290

“ Daughter of God and Man, immortal Eve !

—For such thou art, from sin and blame entire—

Not diffident of thee do I dissuade

Thy absence from my sight, but to avoid

The attempt itself, intended by our foe.

For he who tempts, though in vain, at least asperses

The tempted with dishonour foul, supposed

Not incorruptible of faith, not proof

Against temptation. Thou thyself with scorn

And anger wouldst resent the offered wrong, 300

Though ineffectual found ; misdeem not then,

If such affront I labour to avert

From thee alone, which on us both at once

The Enemy, though bold, will hardly dare,

Or daring, first on me the assault shall light.

Nor thou his malice and false guile contemn ;

Subtle he needs must be, who could seduce

Angels ; nor think superfluous others’ aid.

I from the influence of thy looks receive

Access in every virtue, in thy sight 310

More wise, more watchful, stronger, if need were

Of outward strength ; while shame, thou looking on,

Shame to be overcome or overreached,

289. *Adam*. We have placed a note of admiration after this word instead of the ordinary comma. This gives a strong air of indignant surprise to what follows.

291. *Daughter, etc.* As made by God out of Man.

292. *entire*, i.e. perfectly free, *integer*.

302. *affront* : see on i. 391. Here however, and in v. 328, it seems to be used in its later sense.

308. *others*’. As this is printed ‘others’ in the original editions, in the usual manner, it is uncertain whether we should read ‘other’s’ or ‘others’.

310. *Access*, i.e. increase, addition, *accessus*.

292. “Integer vitæ scelerisque purus.” *Hor. Carm. i. 22, 1.—N.*

Would utmost vigour raise, and raised unite.
 Why shouldst not thou like sense within thee feel
 When I am present, and thy trial choose
 With me, best witness of thy virtue tried?"

So spake domestic Adam in his care
 And matrimonial love; but Eve, who thought
 Less attributed to her faith sincere,
 Thus her reply with accent sweet renewed:

320

"If this be our condition, thus to dwell
 In narrow circuit straitened by a foe,
 Subtle or violent, we not endued
 Single with like defence, wherever met,
 How are we happy, still in fear of harm?
 But harm precedes not sin. Only our foe
 Tempting affronts us with his foul esteem
 Of our integrity: his foul esteem
 Sticks no dishonour on our front, but turns
 Foul on himself; then wherefore shunned or feared
 By us? who rather double honour gain
 From his surmise proved false, find peace within,
 Favour from Heaven, our witness, from the event.
 And what is faith, love, virtue unassayed
 Alone, without exterior help sustained?
 Let us not then suspect our happy state
 Left so imperfect by the Maker wise,

330

314. *unite*, i.e. join in one the utmost vigour of all the powers which had been called forth.

318. *domestic*. He so names him on account of his anxiety that Eve should stay with him,—as it were, go not from home.

320. *sincere*, sc. than it deserved.

325. *like*, i.e. with similar art or strength, so as to be able to cope with him.

328. *foul esteem*, i.e. low, disparaging estimation.

330. *Sticks, etc.*, i.e. affixes no dishonour to us. He uses the word 'front' (*frons*) or forehead on account of the preceding '*affront*,' and because those who have a sense of degradation hold down the head, as if the forehead was not clear.

334. *from the event*, i.e. Heaven, seeing from the event that they had resisted and conquered, would increase its favour toward them.

335. *unassayed, etc.*, i.e. if it has not stood the trial when alone and without being sustained by external aid.

338. *Left*, i.e. to have been left.

334. "The Spirit beareth witness with our spirit." *Rom.* viii. 16.—*N.*

As not secure to single or combined.

Frail is our happiness, if this be so,

340

And Eden were no Eden thus exposed."

To whom thus Adam fervently replied :

" O Woman, best are all things as the will

Of God ordained them ; his creating hand

Nothing imperfect or deficient left

Of all that he created, much less Man,

Or aught that might his happy state secure,

Secure from outward force ; within himself

The danger lies, yet lies within his power :

Against his will he can receive no harm.

350

But God left free the will, for what obeys

Reason is free ; and reason he made right,

But bid her well be ware, and still erect,

Lest, by some fair-appearing good surprised,

She dictate false, and misinform the will

To do what God expressly hath forbid.

Not then mistrust, but tender love, enjoins

That I should mind thee oft, and mind thou me.

Firm we subsist, yet possible to swerve,

Since reason not impossibly may meet

360

Some specious object by the foe suborned,

And fall into deception unaware,

Not keeping strictest watch, as she was warned.

Seek not temptation then, which to avoid

Were better, and most likely if from me

Thou sever not ; trial will come unsought.

Wouldst thou approve thy constancy, approve

First thy obedience ; the other who can know,

339. *to single, etc.*, i.e. to us single, etc.

342. *no Eden*, i.e. no place of happiness, not what its name denotes.

347. *Or aught*, sc. left or neglected.—*from*, i.e. against.

353. *be ware*, i.q. be wary, on her guard. In the original editions *beware*. Newton made the correction.—*erect*, i.e. on her feet ; the Italian *all' erta*, i.e. *all' eretta*. The metaphor is military. 358. *mind*, i.e. remind.

365. *most likely*, sc. to be avoided.

367. *approve*, i.q. prove, display.

368. *the other*, i.e. thy constancy or firmness. The causal conj. is to be understood as usual.

Not seeing thee attempted? who attest?
 But if thou think trial unsought may find 370
 Us both securer than thus warned thou seemest,
 Go; for thy stay, not free, absents thee more.
 Go in thy native innocence, rely
 On what thou hast of virtue, summon all;
 For God toward thee hath done his part; do thine."

So spake the patriarch of mankind, but Eve
 Persisted; yet submiss, though last, replied:

"With thy permission then, and thus forewarned,
 Chiefly by what thy own last reasoning words
 Touched only, that our trial, when least sought, 380
 May find us both perhaps far less prepared,
 The willinger I go, nor much expect
 A foe so proud will first the weaker seek;
 So bent, the more shall shame him his repulse."

Thus saying, from her husband's hand her hand
 Soft she withdrew, and, like a wood-nymph light,
 Oread or Dryad, or of Delia's train,
 Betook her to the groves; but Delia's self
 In gait surpassed, and goddess-like deport,
 Though not as she with bow and quiver armed, 390
 But with such gardening-tools as yet art rude,
 Guiltless of fire, had formed, or Angels brought.

371. *securer*, i.e. less prepared, v. 381.—*seemest*, sc. to think?

384. *So bent*, i.e. for if so bent, inclined.

392. *Guiltless*. In the sense of the Latin *innocens*. There is perhaps an allusion to the theft of Prometheus.

"Audax Iapeti genus

Ignem fraude mala gentibus intulit." *Hor. Carm.* i. 3, 27.

—or *angels brought*. This opinion may have been founded on what is said of God making them coats of skins. *Gen.* iii. 21. Could he have imagined that as earth was so 'like to Heaven,' there was cultivation in Heaven also? We

386. "Ecce venit magno dives Philomela paratu;
 Divitior forma, quales audire solemus
 Naidas et Dryadas mediis incedere silvis."

Ov. Met. vi. 451.—*T.*

390. "Sometimes Diana he her takes to be,
 But misseth bow and shafts, and buskins to her knee."

F. Q. i. 6, 16.—*Callander*.

To Pales, or Pomona, thus adorned,
 Likest she seemed—Pomona when she fled
 Vertumnus—or to Ceres in her prime,
 Yet virgin of Proserpina from Jove.
 Her long with ardent look his eye pursued,
 Delighted, but desiring more her stay.
 Oft he to her his charge of quick return
 Repeated; she to him as oft engaged 400
 To be returned by noon amid the bower,
 And all things in best order to invite
 Noontide repast, or afternoon's repose.
 O much deceived, much failing, hapless Eve,
 Of thy presumed return! event perverse!
 Thou never from that hour in Paradise
 Foundest either sweet repast, or sound repose;
 Such ambush, hid among sweet flowers and shades,
 Waited, with hellish rancour imminent,
 To intercept thy way, or send thee back 410

incline to think he did so imagine. We may recollect that there were arms, chariots, musical instruments in Heaven, and that the rebel angels *dag* up the ground to get materials for their artillery.

393. *To Pales, etc.* The three following goddesses all belonged to agriculture, and he therefore likens Eve with her gardening-tools to them. The poets are silent respecting Pales, but the legend of Pomona and Vertumnus is very pleasingly related by Ovid, *Met.* xiv. 623 *seq.* Anthropomorphizing the gods, he speaks of Ceres as of a young woman whose bloom had been impaired by childbearing.

394. *Likest.* This is the reading of the first edition, which is changed to *likeliest* in the second, not surely by the poet.

396. *Yet, etc.,* i.e. while yet a virgin, before she had borne Proserpina to Jove. The expression is very remarkable, and no parallel has been shown, or is, we believe, to be found in English, or even classic literature; but this form occurs in both French and Italian. "*Me voycy encores vierge de procès . . . et vierge de querelles.*" *Montaigne, Essais*, iii. 10. "*Les admirables jardins . . . restèrent vierges des mains de ses soldats.*" *Ib.* 12. "*L'ergine di servo encomio, E di codardo oltraggio.*" *Manzoni, Il Cinque Maggio.* "*E certamente coloro i quali avessero fin d'allora riguardato le opere di Michelangelo con occhio vergine della prevenzione e del favore,*" *etc. Rosini, Luisa Strozzi*, ch. viii.

402. *And all things,* i.e. and to have all things. Zeugma.

404. *O much deceived, etc.* Suggested perhaps by *Nescia mens, etc., Æn.* x. 501.

410. *or.* We are inclined to agree with Bentley in reading *and*. See Final Note on *Sam. Agonistes*.

Despoiled of innocence, of faith, of bliss.
 For now, and since first break of dawn, the Fiend,
 Mere serpent in appearance, forth was come;
 And on his quest, where likeliest he might find
 The only two of mankind, but in them
 The whole included race, his purposed prey.
 In bower and field he sought, where any tuft
 Of grove or garden-plot more pleasant lay,
 Their tendance or plantation for delight;
 By fountain or by shady rivulet 420
 He sought them both, but wished his hap might find
 Eve separate; he wished, but not with hope
 Of what so seldom chanced, when to his wish,
 Beyond his hope, Eve separate he spies,
 Veiled in a cloud of fragrance, where she stood,
 Half-spied, so thick the roses bushing round
 About her glowed, oft stooping to support
 Each flower of slender stalk, whose head, though gay
 Carnation, purple, azure, or specked with gold,
 Hung drooping unsustained; them she upstays 430
 Gently with myrtle band, mindless the while
 Herself, though fairest unsupported flower,
 From her best prop so far, and storm so nigh.
 Nearer he drew, and many a walk traversed
 Of stateliest covert, cedar, pine, or palm;

420. *or.* Here again we suspect that the poet dictated *and*.

424. *spies*, i.e. sees, discerns. He uses this word to show that it was necessary to look sharply in order to distinguish her among the roses.

426. *bushing*. Bentley proposed *blushing*, which many editors adopted. But it is nearly i.q. *glowed* in the next line.

428. *though gay, etc.*, all their beauty did not secure them from the necessity of being sustained. Alluding perhaps to Eve herself.

429. *Carnation*. This word has been adopted from the French, in which language it is always a subst., and has two senses,—the one as applied to the human countenance, and answering to our *complexion*; the other as a term of art, denoting the flesh-colour in paintings. In English, where it is also a subst., it has the latter sense; and it is also the name of a well-known flower, a sense in which we find it used by Drayton. Milton here and in *On March. of Win.* v. 37, uses it as an adjective, wishing probably to express the usual crimson hue of the flower. It is derived from *caro*, *carnis*.

432. *Herself*, i.e. of herself. Not minding herself.

Then voluble and bold, now hid, now seen
 Among thick-woven arborets, and flowers
 Imbordered on each bank, the hand of Eve :
 Spot more delicious than those gardens feigned
 Or of revived Adonis, or renowned 440
 Alcinoüs, host of old Laertes' son,
 Or that, not mystic, where the sapient king
 Held dalliance with his fair Egyptian spouse :
 Much he the place admired, the person more.
 As one, who long in populous city pent,
 Where houses thick and sewers annoy the air,
 Forth issuing on a summer's morn, to breathe
 Among the pleasant villages and farms
 Adjoined, from each thing met conceives delight,
 The smell of grain, or tedded grass, or kine, 450

436. *Then*, i.e. when he had spied Eve, v. 424.—*voluble and bold*, i.e. rolling boldly on.

437. *thick-woven*, i.e. close, closely-woven.—*arborets*. A dim. of *arbour*. Callander observed that he had got this word from Spenser :—

"No *arboret* with painted flowers drest." *F. Q.* ii. 6, 12.

438. *Imbordered*, i.e. placed so as to form a border.—*each bank*, i.e. each side of the walk.—*hand*, i.e. handiwork. So we use *hand* for handwriting (*N.*), and say, the *hand* of a master.

439. *Spot, etc.* Pearce, to show that there was a tradition of the gardens of Adonis, quotes from Pliny the following passage :—"Antiquitas nihil prius mirata est quam Hesperidum *hortos*, ac regum *Adonidis* et Alcinoi." *Nat. Hist.* xix. 4. Still as the only gardens of Adonis mentioned by the ancients were those pots with lettuce, etc., sown in them, which were carried about at the time of his festival, we think that Milton had rather in view the copious description of these gardens in the *Faerie Queen*, iii. 6. He may also have recollected that in Marini's *L'Adone*, a poem, which we know he had read in his younger days.

442. *Or that, etc.*, i.e. the garden of King Solomon. He alludes to *Canticles* vi., and gives us to understand that he did not regard the description there as mystic, 'the gloss of theologians,' but as a real description of the 'sapient king's dalliance with his queen, the daughter of Pharaoh.

445. *As one, etc.* We cannot avoid thinking that this beautiful and original simile is only a narrative of what befell the poet in his younger days, when living in his father's house in Bread Street, in the City. We can conceive him to have strolled out 'among the pleasant villages and farms' that extended at that time from the City toward Hampstead and Highgate, and to have encountered walking on the road the daughter of one of the knights or gentlemen who had their residences thereabouts.

449. *adjoined*, i.e. adjacent, &c. to the city.

450. *grain*. Perhaps by this he means beans, for growing corn emits no fra-

Or dairy, each rural sight, each rural sound;
 If chance with nymphlike step fair virgin pass,
 What pleasing seemed for her now pleases more,
 She most, and in her look sums all delight:
 Such pleasure took the Serpent to behold
 This flowery plat, the sweet recess of Eve,
 Thus early, thus alone. Her heavenly form
 Angelic, but more soft and feminine,
 Her graceful innocence, her every air
 Of gesture or least action overawed
 His malice, and with rapine sweet bereaved
 His fierceness of the fierce intent it brought.
 That space the Evil-one abstracted stood
 From his own evil, and for the time remained
 Stupidly good, of enmity disarmed,
 Of guile, of hate, of envy, of revenge.
 But the hot hell that always in him burns,
 Though in mid Heaven, soon ended his delight,
 And tortures him now more, the more he sees

460

grance.—*tedded grass*, i.e. the mown grass which has been tedded or shaken out to dry. It is in this state that it begins to emit a fragrant smell as being in that of its saccharine fermentation.—*kine*, i.e. the fragrant breath of the cows.

458. *more soft, etc.*, sc. than those of the angels.

461. *rapine*, i.e. violent seizing, *rapina*.

462. *His, etc.* Bentley terms this verse "jejune." Newton quotes "*Et nostro doluisti sæpe dolore.*" *Bn.* i. 669.

463. *That space*, sc. of time; for, in the poet's editions there is a colon at the end of v. 462. But the punctuation may be wrong, and 'That space' may mean, 'that for a space.'

468. *Though, etc.*, i.e. "and would burn in him even though he were in Heaven."—*N.* But perhaps *mid-Heaven* may be Paradise in the middle of the earth, which he describes as a Heaven on Earth.

457.

"A l' onesta baldanza, a l'improvviso
 Folgorar di bellezze altere e santa,
 Quasi confuso il re, quasi conquiso
 Frenò lo sdegno e placò 'l fier sembiante.

Fu stupor, fu vaghezza e fu diletto
 S' amor non fu che mosse il cor villano.

Qui comincia il tiranno a risdegnarsi."

Tasso, Ger. Lib. ii. 20-24.—Th.

Of pleasure not for him ordained. Then soon 470
 Fierce hate he recollects, and all his thoughts
 Of mischief, gratulating, thus excites :

“Thoughts, whither have ye led me? with what sweet
 Compulsion thus transported to forget
 What hither brought us? hate, not love, nor hope
 Of Paradise for Hell, hope here to taste
 Of pleasure, but all pleasure to destroy,
 Save what is in destroying ; other joy
 To me is lost. Then let me not let pass
 Occasion which now smiles. Behold alone 480
 The woman, opportune to all attempts,
 Her husband, for I view far round, not nigh,
 Whose higher intellectual more I shun,
 And strength, of courage haughty, and of limb
 Heroic built, though of terrestrial mould;
 Foe not formidable, exempt from wound,
 I not ; so much hath Hell debased, and pain
 Enfeebled me, to what I was in Heaven.
 She fair, divinely fair, fit love for Gods,
 Not terrible, though terror be in love, 490
 And beauty, not approached by stronger hate,
 Hate stronger under shew of love well feigned,
 The way which to her ruin now I tend.”

So spake the Enemy of Mankind, enclosed
 In serpent, inmate bad, and toward Eve
 Addressed his way ; not with indented wave,
 Prone on the ground, as since, but on his rear,
 Circular base of rising folds, that towered

471. *recollects*, i.e. gathers again.—*gratulating*, i.e. rejoicing.

483. *intellectual*, i.e. intellect.—*courage*, i.e. heart : see on i. 108. He uses *haughty* as i.q. *haud*, high, high-spirited : comp. *Comus*, v. 33.

491. *not approached*, i.e. if not approached. He means that the feeling of hate toward her will take away all awe of her beauty.

496. *indented*, i.e. going in and out, like the teeth of a saw. For what follows, see *Life of Milton, Form of the Serpent*.

473. Such sweet compulsion doth in music lie.” *Arcades*, 68.—*K*.

490. “Fair as the moon, clear as the sun, terrible as an army with banners.” *Cont.* vi. 10.—*K*.

Fold above fold, a surging maze, his head
 Crested aloft, and carbuncle his eyes, 500
 With burnished neck of verdant gold, erect
 Amidst his circling spires, that on the grass
 Floated redundant. Pleasing was his shape
 And lovely, never since of serpent-kind
 Lovelier; not those that in Illyria changed
 Hermionè and Cadmus, or the god
 In Epidaurus; nor to which transformed
 Ammonian Jove, or Capitoline, was seen,
 He with Olympias, this with her who bore
 Scipio, the highth of Rome. With tract oblique 510
 At first, as one who sought access but feared
 To interrupt, sidelong he works his way.

505. *not those, etc.* He here enumerates all the transformed serpents of which antiquity had told, viz. those into which Cadmus and his wife Harmonia were changed in Illyria (see our *Mythol.* p. 289); that which accompanied the Roman ambassadors from Epidaurus to Rome (see our *Hist. of Rome*, p. 159); and those which were regarded as the sires of Alexander the Great and of Scipio Africanus; of which the former was said to have been Jupiter Ammon, the latter Jupiter Capitolinus.—*changed.* He uses this word, we think, in the sense of *muta*, as in—

“Velox amœnum sœpe Lucretilem
Mutat Lycæo Faunus.” Hor. Carm. i. 17, 1,

where it is *from* Lycæus to Lucretilis that Faunus goes; so the change here was from men to serpents. *Changed* is therefore *changed into themselves.* Dunster and Todd place a comma after ‘changed;’ but it is not required.

506. *Hermionè.* Here is a strange mistake, and which proves how little the poet’s memory was to be relied on. One would think that any schoolboy would know that the name of Cadmus’s wife was Harmonia, and that Hermione was the daughter of Menelaus and Helena. What is stranger still is, that not a single one of the commentators, save Bentley, has noticed the error.

510. *the highth,* i.e. the greatest man.

499. “Martius anguis erat, cristis præsignis et auro,
 Igne micant oculi. . . .
 Ille volubilibus squamosos nexibus orbes
 Torquet et immenso saltu sinuatur in aroam;
 Et media plus parte leves erectus in auras
 Despicit omne nemus.” *Ov. Met. iii. 32.—N.*

“Pectoribusque tenus media sublimis in sede
 Constitit, atque oculos circumtulit igne micantes.”

Id. ib. xv. 673.—K.

As when a ship by skilful steersman wrought,
 Nigh river's mouth or foreland, where the wind
 Veers oft, as oft so steers, and shifts her sail :
 So varied he, and of his tortuous train
 Curled many a wanton wreath, in sight of Eve,
 To lure her eye. She, busied, heard the sound
 Of rustling leaves, but minded not, as used
 To such disport before her through the field, 520
 From every beast, more duteous at her call,
 Than at Circean call the herd disguised.
 He, bolder now, uncalled before her stood,
 But as in gaze admiring : oft he bowed
 His turret-crest and sleek enamelled neck,
 Fawning, and licked the ground whereon she trod.
 His gentle dumb expression turned at length
 The eye of Eve to mark his play ; he, glad
 Of her attention gained, with serpent-tongue
 Organic, or impulse of vocal air, 530
 His fraudulent temptation thus began :

“ Wonder not, sovran mistress—if perhaps
 Thou canst, who art sole wonder—much less arm
 Thy looks, the heaven of mildness, with disdain,
 Displeased that I approach thee thus, and gaze
 Insatiate, I thus single, nor have feared

513. *As when a ship, etc.* It is not improbable that the poet had witnessed these manœuvres when in the Downs, on his return from the Continent.

515. *steers.* May he not have dictated *veers*?

530. *Organic, etc.,* i.e. either using the tongue organically, or impelling the air as is done by one who speaks.

536. *I thus single,* i.e. I alone, thus by myself.

513. Ὡς δὲ δρῶντων σκολιῇν εἰλεγμένους ἐρχεται ὄμιον,
 Ἐδὲ τέ μιν δέξτατον θάλλει σέλας ἡελίου·
 Ῥοίζῃ δ' ἔνθα καὶ ἔνθα κάρη στρέφει, ἐν δέ οἱ ὄσσε
 Σπινθαρόγεσσι πυρὸς ἐναλίγκια μαϊμώνωντι
 Λάμπεται, ἔφρα μυχόνδε διὰ βάχμοιο δύηται·
 Ὡς Ἄργῳ λίμνης στόμα νάπορον ἐξερέουσα
 Ἀμφεπόλει θηναῖον ἐπὶ χρόνον. *Apoll. Rh. iv. 1541.—T.*

523. “Perque ferarum
 Agmen adulantum media procedit ab aula.”

On. Met. xiv. 45.—H.

Thy awful brow, more awful thus retired.
 Fairest resemblance of thy Maker fair!
 Thee all things living gaze on, all things thine
 By gift, and thy celestial beauty adore, 540
 With ravishment beheld, there best beheld
 Where universally admired. But here,
 In this enclosure wild, these beasts among,
 Beholders rude, and shallow to discern
 Half what in thee is fair, one man except
 Who sees thee?—and what is one?—who shouldst be seen
 A Goddess among Gods, adored and served
 By Angels numberless, thy daily train.”

So glozed the Tempter, and his proem tuned :
 Into the heart of Eve his words made way, 550
 Though at the voice much marvelling ; at length,
 Not unamazed, she thus in answer spake :

“ What may this mean ? language of Man pronounced
 By tongue of brute, and human sense expressed !
 The first at least of these I thought denied
 To beasts, whom God on their creation-day,
 Created mute to all articulate sound ;
 The latter I demur, for in their looks
 Much reason, and in their actions, oft appears.
 Thee, Serpent, subtlest beast of all the field 560
 I knew, but not with human voice endued.
 Redouble then this miracle, and say,
 How camest thou speakable of mute, and how
 To me so friendly grown above the rest
 Of brutal kind, that daily are in sight ;
 Say, for such wonder claims attention due.”

To whom the guileful Tempter thus replied :
 “ Empress of this fair world, resplendent Eve !
 Easy to me it is to tell thee all
 What thou commandest, and right thou shouldst be obeyed.
 I was at first, as other beasts that graze 571

537. *thus retired*, i.e. when thou art thus alone.

541. *there best, etc.*, i.e. there best to be beheld, etc., sc. in Heaven.

549. *glozed*, i.e. spoke falsely.—*proem* (*πρόομιον*), prelude, introduction.

561. *I knew*, sc. to be.

The trodden herb, of abject thoughts and low,
 As was my food ; nor aught but food discerned
 Or sex, and apprehended nothing high :
 Till on a day, roving the field, I chanced
 A goodly tree far distant to behold,
 Loaden with fruit of fairest colours mixed,
 Ruddy and gold. I nearer drew to gaze ;
 When from the boughs a savoury odour blown,
 Grateful to appetite, more pleased my sense 580
 Than smell of sweetest fennel, or the teats
 Of ewe or goat, dropping with milk at even,
 Unsucked of lamb or kid, that tend their play.
 To satisfy the sharp desire I had
 Of tasting those fair apples I resolved
 Not to defer ; hunger and thirst at once,
 Powerful persuaders, quickened at the sent
 Of that alluring fruit, urged me so keen.
 About the mossy trunk I wound me soon ;
 For, high from ground, the branches would require 590
 Thy utmost reach or Adam's : round the tree
 All other beasts that saw, with like desire
 Longing and envying, stood, but could not reach.
 Amid the tree now got, where plenty hung
 Tempting so nigh, to pluck and eat my fill
 I spared not, for such pleasure till that hour
 At feed or fountain never had I found.
 Sated at length, ere long I might perceive
 Strange alteration in me, to degree
 Of reason in my inward powers, and speech 600
 Wanted not long, though to this shape retained.
 Thenceforth to speculations high or deep
 I turned my thoughts, and with capacious mind
 Considered all things visible in heaven,
 Or earth, or middle, all things fair and good.

581. *Than smell, etc.* Serpents were supposed to be fond of fennel. "*Feniculum anguibz gratissimum.*" *Plin. Nat. Hist.* xix. 9, 56.—*N.* It was also supposed that they used to suck the teats of the sheep and goats.

601. *to.* As the Latin *retineo* governs the dative.

606. *middle*, i.e. the air, between heaven and earth.

But all that fair and good in thy divine
 Semblance, and in thy beauty's heavenly ray,
 United I beheld ; no fair to thine
 Equivalent or second ! which compelled
 Me thus, though importune perhaps, to come 610
 And gaze, and worship thee of right declared
 Sovran of creatures, universal Dame !"

So talked the spirited sly Snake, and Eve,
 Yet more amazed, unwary thus replied :
 "Serpent, thy overpraising leaves in doubt
 The virtue of that fruit, in thee first proved.
 But say, where grows the tree ? from hence how far ?
 For many are the trees of God that grow
 In Paradise, and various, yet unknown
 To us, in such abundance lies our choice, 620
 As leaves a greater store of fruit untouched,
 Still hanging incorruptible, till men
 Grow up to their provision, and more hands
 Help to disburden Nature of her birth."

To whom the wily Adder, blithe and glad :
 "Empress, the way is ready, and not long ;
 Beyond a row of myrtles, on a flat,
 Fast by a fountain, one small thicket past
 Of blowing myrrh and balm. If thou accept
 My conduct, I can bring thee thither soon." 630

"Lead then," said Eve. He leading swiftly rolled
 In tangles, and made intricate seem straight,

612. *dame*, i.e. mistress, *domina*. Dame was the proper title of the wife of a knight, answering to the present Lady.

613. *spirited*, i.e. possessed by a spirit.

622. *incorruptible*, i.e. undecaying ; for in Paradise there was no decay.

623. *their provision*, i.e. providing for themselves.

609. "Nec viget quidquam simile aut secundum."

Hor. Carm. i. 12, 18.—K.

631. "Nec rapit immensos orbes per humum, neque tanto
 Squameus in spiram tractu se colligit anguis."

Virg. Geor. ii. 153.—Th.

"Or rientra in se stesso, or le nodose

Rote distende e se dopo se tira." *Tasso, Ger. Lib. xv. 48.—Th.*

To mischief swift: hope elevates, and joy
 Brightens his crest. As when a wandering fire,
 Compact of unctuous vapour, which the night
 Condenses, and the cold environs round,
 Kindled through agitation to a flame
 —Which oft, they say, some evil spirit attends—
 Hovering and blazing with delusive light,
 Misleads the amazed night-wanderer from his way, 640
 To bogs and mires, and oft through pond or pool,
 There swallowed up and lost, from succour far:
 So glistered the dire Snake, and into fraud
 Led Eve, our credulous mother, to the tree
 Of prohibition, root of all our woe;
 Which when she saw, thus to her guide she spake:
 “Serpent, we might have spared our coming hither,
 Fruitless to me, though fruit be here to excess,
 The credit of whose virtue rest with thee;
 Wondrous indeed, if cause of such effects. 650
 But of this tree we may not taste nor touch;
 God so commanded, and left that command
 Sole daughter of his voice: the rest, we live
 Law to ourselves; our reason is our law.”

634. *a wandering fire*, i.e. the *ignis fatuus*, also called *a walking fire*.—Compact, compacted, formed, *compactus*. The following account is bad physics. The *ignis fatuus*, which is of very rare appearance, is generally supposed to be produced by a luminous insect. Thomson's account of it (*Autumn*, v. 1150 *seq.*) is even further from the truth.

638. *Which oft, etc.* See *Fairy Mythology, England*, new edit.

642. *swallowed, etc.*, i.e. to be swallowed, etc.

643. *fraud*, evil, danger, *fraus*.

644. *the tree, etc.*, i.e. the prohibited tree. Hebraism.

645. *root*, i.e. origin. Another play on words. This is followed by one on *fruit*, v. 648.

640. “Misleads night-wanderers, laughing at their harm.”

Mids. Night's Dream, ii. 1.—T.

“No goblin . . .
 Shall hurt my body or by vain illusion
 Draw me to wander after idle fires;
 Or voices calling me in dead of night
 To make me follow, and to tole me on
 Through mire and standing pools to find my ruin.”

Fletcher. Faith. Shep. i. 1.—T.

To whom the Tempter guilefully replied :
 " Indeed ! Hath God then said that of the fruit
 Of all these garden-trees ye shall not eat,
 Yet lords declared of all in earth or air ? "

To whom thus Eve, yet sinless : — " Of the fruit
 Of each tree in the garden we may eat ;
 But of the fruit of this fair tree, amidst
 The garden, God hath said, ' Ye shall not eat
 Thereof, nor shall ye touch it, lest ye die.' "

660

She scarce had said, though brief, when now more bold
 The Tempter, but with shew of zeal and love
 To Man, and indignation at his wrong,
 New part puts on ; and, as to passion moved,
 Fluctuates disturbed, yet comely, and in act
 Raised, as of some great matter to begin.
 As when of old some orator renowned,
 In Athens or free Rome, where eloquence
 Flourished, since mute, to some great cause addressed,
 Stood in himself collected ; while each part,
 Motion, each act, won audience ere the tongue ;
 Sometimes in highth began, as no delay

670

658. *daughter of his voice*, i.e. word. It is the Rabbinical *Bath-qôl* (בַּת רָא), but used in a different sense, for the Rabbin mean by it any casual word which was regarded as prophetic or ominous.—*the rest*, i.e. as to the rest ; as in Latin *cetera*, i.e. *quoad cetera*.

667. *New part, etc.* Like an actor on the stage.

668. *Fluctuates*, i.e. moves his head and body to and fro.

672. *since mute*, sc. there ; or rather, generally, has never since been heard. Excluding from it even the debates of the Long Parliament.

673. *Stood, etc.* Milton seems, as Thyer remarks, to have formed this expression from the Italian *se raccolto*.—*part*, sc. of him, all his limbs, etc.—*Motion*, i.e. each motion, every movement of the head, etc.—*act*, sc. of the hands, the action.—*the tongue*, sc. spoke, and thus won audience.

675. *Sometimes, etc.* He had evidently in view here Cicero's first Catilinarian (the only one, by the way, that is genuine), which thus commences : " Quousque tandem, Catilina, abutere patientia nostra ? " etc.—*Th.*

656. " Yea ! hath God said, Ye shall not eat of every tree in the garden ? " *Gen.* iii. 1.

659. " And the woman said unto the serpent, We may eat of the fruit of the trees of the garden ; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." *Gen.* iii. 2.

Of preface brooking, through his zeal of right :
 So standing, moving, or to highth up grown,
 The Tempter, all impassioned, thus began :

“O sacred, wise, and wisdom-giving plant,
 Mother of science ! now I feel thy power 680
 Within me clear, not only to discern
 Things in their causes, but to trace the ways
 Of highest agents, deemed however wise.
 Queen of this Universe ! do not believe
 Those rigid threats of death. Ye shall not die.
 How should you ? by the fruit ? it gives you life
 To knowledge ; by the threatener ? look on me,
 Me who have touched and tasted, yet both live,
 And life more perfect have attained than Fate
 Meant me, by venturing higher than my lot. 690
 Shall that be shut to Man, which to the beast
 Is open ? or will God incense his ire
 For such a petty trespass ? and not praise
 Rather your dauntless virtue ? whom the pain
 Of death denounced—whatever thing death be—
 Deterred not from achieving what might lead
 To happier life, knowledge of good and evil ;
 Of good, how just ? of evil . . . if what is evil
 Be real, why not known, since easier shunned ?
 God therefore cannot hurt ye, and be just ; 700

683. *deemed, etc.*, i.e. however wise they may be deemed to be. He means that he is now able to discern the true reason of God's prohibition to eat of the Tree of Knowledge.

686. *it gives, etc.* This may mean, it gives life in addition to knowledge, or, for knowledge.

687. *To knowledge, etc.* In Milton's own editions this verse is thus pointed :

“To knowledge ? by the threatener, look on me.”

Fenton made the correction.

692. *incense*, kindle, inflame.

698. *how just ?* i.e. how consonant to justice is it that you should do so ?—*of evil*, *sc.* how just also. We have made an aposiopesis here, for there is evidently a break in the sense, and he proceeds to assign the reason.

685. “And the serpent said unto the woman, Ye shall not surely die.” *Gen.*

Not just, not God ; not feared then, nor obeyed :
 Your fear itself of death removes the fear.
 Why then was this forbid ? Why, but to awe ?
 Why, but to keep ye low and ignorant,
 His worshipers ? He knows that, in the day
 Ye eat thereof, your eyes, that seem so clear,
 Yet are but dim, shall perfectly be then
 Opened and cleared, and ye shall be as Gods,
 Knowing both good and evil, as they know.
 That ye shall be as Gods, since I as Man, 710
 Internal Man, is but proportion meet ;
 I, of brute, human ; ye, of human, Gods.
 So ye shall die perhaps, by putting off
 Human, to put on Gods ; death to be wished,
 Though threatened, which no worse than this can bring.
 And what are Gods, that Man may not become
 As they, participating godlike food ?
 The Gods are first, and that advantage use
 On our belief, that all from them proceeds.
 I question it ; for this fair earth I see, 720
 Warmed by the sun, producing every kind,
 Them nothing. If they all things, who enclosed
 Knowledge of good and evil in this tree,
 That whoso eats thereof forthwith attains
 Wisdom without their leave ? and wherein lies
 The offence, that Man should thus attain to know ?
 What can your knowledge hurt him, or this tree

701. *not feared, etc.*, i.e. not to be feared, etc.

702. *Your fear, etc.*, by that menace of death he proves himself to be unjust, and therefore not to be feared.

713. *So*, i.e. thus, in this manner.

716. *And what, etc.* Comp. v. 493 *seq.*

719. *On our belief*, sc. to assure or persuade us.

722. *If they*, sc. produced.—*who*, sc. then was it.

727. *him*, i.e. God, whom he seems to have meant all along, though he used the plural, on account of the Hebrew, *Elohim*, a plural.

705. "For God doth know that in the day that ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." *Gen.* iii. 5.

714. "For this corruptible must put on incorruption." *1 Cor.* xv. 53.—*N.*

Impart against his will, if all be his?
 Or is it envy? and can envy dwell
 In heavenly breasts?—These, these, and many more 730
 Causes import your need of this fair fruit.
 Goddess humane, reach then, and freely taste!"

He ended, and his words, replete with guile,
 Into her heart too easy entrance won.
 Fixed on the fruit she gazed, which to behold
 Might tempt alone, and in her ears the sound
 Yet rung of his persuasive words, impregn'd
 With reason, to her seeming, and with truth.
 Meanwhile the hour of noon drew on, and waked
 An eager appetite, raised by the smell 740
 So savoury of that fruit, which with desire,
 Inclinal now grown to touch or taste,
 Solicited her longing eye; yet, first
 Pausing awhile, thus to herself she mused:

"Great are thy virtues, doubtless, best of fruits,
 Though kept from Man, and worthy to be admired;
 Whose taste, too long forborne, at first assay
 Gave elocution to the mute, and taught
 The tongue not made for speech to speak thy praise.
 Thy praise he also who forbids thy use 750
 Conceals not from us, naming thee the Tree
 Of Knowledge, knowledge both of good and evil;
 Forbids us then to taste, but his forbidding
 Commends thee more, while it infers the good

732. *humane*, i.e. human, *humanus*.

738. *to her seeming*, i.e. as it seemed to her, in her opinion.

740. *eager*, i.e. sharp, *acer*.

742. *Inclinal*, i.e. inclined. He here imitates the Latins, who sometimes use the adj. in *-bilis* in the sense of a participle, as *oceanis dissociabilis* (*Hor. Carm. i. 3, 22*). Comp. iv. 843.

754. *infers*, i.e. indicates, proves.

729. "Tantæne animis cœlestibus iræ?" *Æn. i. 11.—K.*

736. Θείη δέ μιν ἀμφέχοντ' ὁμῶς. *Il. ii. 41.—K.*

745. "And when the woman saw that the tree was good for food, and that it was pleasant to the eye, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat." *Gen. iii. 6.*

By thee communicated, and our want ;
 For good unknown sure is not had ; or had,
 And yet unknown, is as not had at all.
 In plain then, what forbids he but to know ?
 Forbids us good, forbids us to be wise.
 Such prohibitions bind not. But if death 760
 Bind us with after-bands, what profits then
 Our inward freedom ? In the day we eat
 Of this fair fruit, our doom is, we shall die.
 How dies the Serpent ? He hath eaten and lives,
 And knows, and speaks, and reasons, and discerns,
 Irrational till then. For us alone
 Was death invented ? or to us denied
 This intellectual food, for beasts reserved ?
 For beasts it seems ; yet that one beast, which first
 Hath tasted, envies not, but brings with joy 770
 The good befallen him, author unsuspect,
 Friendly to man, far from deceit or guile.
 What fear I then ? rather, what know to fear
 Under this ignorance of good and evil,
 Of God or death, of law or penalty ?
 Here grows the cure of all, this fruit divine,
 Fair to the eye, inviting to the taste,
 Of virtue to make wise. What hinders then
 To reach, and feed at once both body and mind ? ”
 So saying, her rash hand in evil hour 780
 Forth reaching to the fruit, she plucked, she eat.
 Earth felt the wound, and Nature from her seat,
 Sighing through all her works, gave signs of woe,

755. *communicated*, i.e. to be, or that may be, communicated.—*want*, sc. of it.

756. *had*, i.e. possessed.

758. *In plain*, sc. language, words.

761. *after-bands*, i.e. with bands laid on after we have broken through the prohibition.

771. *unsuspect*, i.e. not to be suspected.

773. *what know*, etc. Because she had not yet the knowledge of good and evil, which could only be obtained by tasting the fruit.

782. *her seat*, i.e. the innermost recess of earth where she, as it were, sat retired.

That all was lost. Back to the thicket slunk
 The guilty Serpent; and well might, for Eve,
 Intent now wholly on her taste, nought else
 Regarded; such delight till then, as seemed,
 In fruit she never tasted; whether true
 Or fancied so, through expectation high
 Of knowledge; nor was Godhead from her thought. 790
 Greedily she ingorged without restraint,
 And knew not eating death. Sate at length,
 And hightened as with wine, jocund and boon,
 Thus to herself she pleasingly began :

“ O sovran, virtuous, precious of all trees
 In Paradise ! of operation blest
 To sapience, hitherto obscured, infamed,
 And thy fair fruit let hang, as to no end
 Created ! but henceforth my early care,
 Not without song, each morning, and due praise, 800
 Shall tend thee, and the fertile burden ease
 Of thy full branches, offered free to all ;
 Till, dieted by thee, I grow mature
 In knowledge, as the Gods, who all things know.
 Though others envy what they cannot give . . .
 For had the gift been theirs, it had not here
 Thus grown. Experience, next, to thee I owe,
 Best guide ; not following thee, I had remained
 In ignorance ; thou openest Wisdom’s way,

787. *as seemed*, i.e. as it seemed to her.

793. *hightened*, i.e. elevated.—*boon*, gay as with wine, as in the expression *boon-companions*.

795. *O sovran*, etc. He uses the positive for the superlative, Richardson says, in imitation of the Classics, as *ὅς αὖ θεός*. *Il.* v. 381. ; “*sancte deorum*.” *Æn.* iv. 576. It is however also a Hebraism.

796. *of operation*, etc., i.e. blest with the power of operating so as to produce wisdom.

802. *offered*, sc. by me.

805. *Though others*, etc., sc. I will not do so. There is evidently an anacoluthon or break here, and so we have given it.—*others*, i.e. the Gods, God.—*envy*, i.e. grudge, *invidiant*.

806. *For*, etc. : comp. v. 722 seq.

807. *Experience*, i.e. trial, making trial of. After the tree, I am indebted to thee for my knowledge.

And givest access, though secret she retire. 810
 And I perhaps am secret. Heaven is high,
 High, and remote to see from thence distinct
 Each thing on Earth; and other care perhaps
 May have diverted from continual watch
 Our great Forbidder, safe with all his spies
 About him. But to Adam in what sort
 Shall I appear? shall I to him make known
 As yet my change, and give him to partake
 Full happiness with me, or rather not,
 But keep the odds of knowledge in my power, 820
 Without copartner? so to add what wants
 In female sex, the more to draw his love,
 And render me more equal, and perhaps,
 A thing not undesirable, sometime
 Superior; for inferior who is free?
 This may be well.—But what if God have seen,
 And death ensue? then I shall be no more,
 And Adam, wedded to another Eve,
 Shall live with her enjoying, I extinct;
 A death to think! Confirmed then I resolve, 830
 Adam shall share with me in bliss or woe.
 So dear I love him, that with him all deaths
 I could endure, without him live no life.”

So saying, from the tree her step she turned;
 But first low reverence done, as to the Power
 That dwelt within, whose presence had infused
 Into the plant sciential sap, derived

811. *secret*, i.e. unseen, apart.

812. *High, etc.*, i.e. too high, etc. A Hebraism.

815. *safe*, i.e. so situated that he cannot injure me. He uses the word in its vulgar idiomatic sense, as when we say, “I have him *safe*.”—*P.*—*with, etc.*, i.e. though he has all his spies about him.

818. *give, etc.* See on i. 736.

835. *But first, etc.* An ablative absolute.

837. *sciential*, i.e. possessing and giving knowledge, *scientialis*.

811. “Yet they say, The Lord shall not see, neither shall the God of Jacob regard it.” *Ps.* xciv. 7.—*N.* “Is not God in the height of heaven? and behold the height of the stars how high they are! and thou sayest, How doth God know? Can he judge through the dark clouds?” *Job* xiii. 12.—*T.*

From nectar, drink of Gods. Adam the while,
 Waiting desirous her return, had wove
 Of choicest flowers a garland, to adorn 840
 Her tresses, and her rural labours crown,
 As reapers oft are wont their harvest-queen.
 Great joy he promised to his thoughts, and new
 Solace in her return, so long delayed :
 Yet oft his heart, divine of something ill,
 Misgave him ; he the faltering measure felt,
 And forth to meet her went, the way she took
 That morn when first they parted. By the Tree
 Of Knowledge he must pass, there he her met,
 Scarce from the tree returning ; in her hand 850
 A bough of fairest fruit, that downy smiled,
 New gathered, and ambrosial smell diffused.
 To him she hasted ; in her face excuse
 Came prologue, and apology to prompt,
 Which, with bland words at will, she thus addressed :
 " Hast thou not wondered, Adam, at my stay ?
 Thee I have missed, and thought it long, deprived
 Thy presence ; agony of love till now
 Not felt, nor shall be twice ; for never more
 Mean I to try, what rash untried I sought, 860
 The pain of absence from thy sight. But strange

845. *divine*, i.e. foreboding, *divinus* ; as, "Imbrium *divina* avis imminentiū." *Hor. Carm.* iii. 27, 10.—*N.*

846. *the faltering measure*, i.e. says Hume, that his heart kept irregular measure or time, did not beat equably.

850. *Scarce*, i.e. just, as having scarce left the tree.

853. *in her face, etc.* In this place Fenton, who is followed by all subsequent editors, read 'too prompt' for the 'to prompt' of the original editions. The meaning appears to be, 'excuse came forward to prompt prologue and apology.' Todd quotes :—

"What ! shall this speech be spoke for our *excuse* ?

Or shall we on without *apology* ?" *Rom. & Jul.* i. 4.

But after all, may not Milton have dictated '*an* apology,' and have used *prompt* in the sense of the Latin original, *promo* ? or even in its ordinary sense ?

855. *at will*, i.e. at her command. She spoke readily and volubly, owing perhaps to the fruit.—*addressed*, sc. to him.

851. "Ipse ego cana legam tenera lanugine mala." *Virg. Buc.* ii. 51.—*H.*

"Et liquidum ambrosiæ diffudit odorem." *Id. Geor.* iv. 415.—*H.*

Hath been the cause, and wonderful to hear.
 This tree is not, as we are told, a tree
 Of danger tasted, nor to evil unknown
 Opening the way, but of divine effect
 To open eyes, and make them Gods who taste ;
 And hath been tasted such. The Serpent wise,
 Or not restrained as we, or not obeying,
 Hath eaten of the fruit, and is become,
 Not dead, as we are threatened, but thenceforth 870
 Endued with human voice and human sense,
 Reasoning to admiration, and with me
 Persuasively hath so prevailed, that I
 Have also tasted, and have also found
 The effects to correspond ; opener mine eyes,
 Dim erst, dilated spirits, ampler heart,
 And growing up to Godhead ; which for thee
 Chiefly I sought, without thee can despise :
 For bliss, as thou hast part, to me is bliss ;
 Tedious, unshared with thee, and odious soon. 880
 Thou therefore also taste, that equal lot
 May join us, equal joy, as equal love ;
 Lest, thou not tasting, different degree
 Disjoin us, and I then too late renounce
 Deity for thee, when Fate will not permit.”

Thus Eve with countenance blithe her story told ;
 But in her cheek distemper flushing glowed.
 On the other side, Adam, soon as he heard
 The fatal trespass done by Eve, amazed,
 Astonied stood and blank, while horror chill 890
 Ran through his veins, and all his joints relaxed.
 From his slack hand the garland wreathed for Eve
 Down dropped, and all the faded roses shed.

890. “Obstupuere animi, gelidusque per ima cucurrit
 Ossa tremor.” *Æn.* ii. 120.—*H.*

“Mihi frigidus horror
 Membra quatit.” *Æn.* iii. 29.—*K.*

“A trembling chilly cold ran through their veins.”

Mourning Muse of Thestylis.—*T.*

892. “Pocula mi digitos inter cecidere remissos.” *Propert.* iv. 8, 53.—*B.*

Speechless he stood and pale, till thus at length
First to himself he inward silence broke :

“ O fairest of creation, last and best
Of all God’s works, creature in whom excelled
Whatever can to sight or thought be formed,
Holy, divine, good, amiable, or sweet !
How art thou lost ! how on a sudden lost,
Defaced, deflowered, and now to death devote !
Rather, how hast thou yielded to transgress
The strict forbiddance, how to violate
The sacred fruit forbidden ! Some cursed fraud
Of enemy hath beguiled thee, yet unknown,
And me with thee hath ruined ; for with thee
Certain my resolution is to die.

900

How can I live without thee ! how forgo
Thy sweet converse, and love so dearly joined,
To live again in these wild woods forlorn !
Should God create another Eve, and I
Another rib afford, yet loss of thee
Would never from my heart. No no ! I feel
The link of nature draw me : flesh of flesh,
Bone of my bone thou art, and from thy state
Mine never shall be parted, bliss or woe.”

910

So having said, as one from sad dismay
Recomforted, and, after thoughts disturbed,
Submitting to what seemed remediless,

Thus in calm mood his words to Eve he turned : 920

“ Bold deed thou hast presumed, adventurous Eve,

904. *sacerd.* In the Latin sense, *sacer* : comp. v. 924.

909. *Thy*, i.e. of thee. The meaning is, as Pearce observes, the sweet converse and love of thee so dearly (closely, affectionately) joined with me.

921. *Bold, etc.* In order to give a good sense to vv. 920–5, we have placed a period at ‘dared,’ and a pause at ‘touch,’ viewing the sentence as intended by the poet to be incomplete, to express Adam’s perturbation. In the original editions there is a full stop only at ‘touch.’ The sense of v. 923 *seq.* seems to be, even to covet the fruit would have been running a great risk, how much more then to have tasted it!—*hast dared*. The second edition reads *hath* dared.

901. “Devota morti pectora liberae.” *Hor. Carm.* iv. 14, 18.—*T.*

908. Ζοῦ γὰρ φθιμένης οὐκ ἔτ’ ἐν εἴῃ

Ἐν σοὶ δ’ ἐσμέν καὶ ζῆν καὶ μῆ. *Eur. Alc.* 278.—*T.*

And peril great provoked, who thus hast dared—
 Had it been only coveting to eye
 That sacred fruit, sacred to abstinence,
 Much more to taste it under ban to touch . . .
 But past who can recall, or done undo ?
 Not God omnipotent, nor Fate. Yet so
 Perhaps thou shalt not die, perhaps the fact
 Is not so heinous now, foretasted fruit,
 Profaned first by the Serpent, by him first 930
 Made common and unhallowed, ere our taste,
 Nor yet on him found deadly ; yet he lives ;
 Lives, as thou saidst, and gains to live, as Man,
 Higher degree of life ; inducement strong
 To us, as likely tasting to attain
 Proportional ascent ; which cannot be
 But to be Gods, or Angels, demi-gods.
 Nor can I think that God, Creator wise,
 Though threatening, will in earnest so destroy
 Us his prime creatures, dignified so high, 940
 Set over all his works, which, in our fall,
 For us created, needs with us must fail,
 Dependent made ; so God shall uncreate,
 Be frustrate, do, undo, and labour lose ;
 Not well conceived of God, who, though his power
 Creation could repeat, yet would be loth
 Us to abolish, lest the Adversary
 Triumph and say : ‘ Fickle their state whom God
 Most favours ; who can please him long ? Me first
 He ruined, now mankind ; whom will he next ? ’ 950
 Matter of scorn, not to be given the Foe.—
 However I with thee have fixed my lot,
 Certain to undergo like doom ; if death
 Consort with thee, death is to me as life :

923. *coveting to eye*, i.e. to eye coveting, with covetousness.

953. *Certain*, i.e. resolved, in the sense of *certus*. “Æneas . . . jam certus eundi.” *Æn.* iv. 554.—*if death, etc.*, i.e. if death be united with thee, etc. But

947. “Lest their adversaries . . . should say, etc. *Deut.* xxxii. 27.—*G.*

So forcible within my heart I feel
 The bond of Nature draw me to my own ;
 My own in thee, for what thou art is mine.
 Our state cannot be severed ; we are one,
 One flesh ; to lose thee were to lose myself."

So Adam, and thus Eve to him replied : 960

" O glorious trial of exceeding love,
 Illustrious evidence, example high !
 Engaging me to emulate ; but, short
 Of thy perfection, how shall I attain ?

Adam ! from whose dear side I boast me sprung,
 And gladly of our union hear thee speak,
 One heart, one soul in both ; whereof good proof
 This day affords, declaring thee resolved,
 Rather than death, or aught than death more dread,
 Shall separate us, linked in love so dear, 970

To undergo with me one guilt, one crime,
 If any be, of tasting this fair fruit ;
 Whose virtue—for of good still good proceeds
 Direct, or by occasion—hath presented
 This happy trial of thy love, which else
 So eminently never had been known.

Were it I thought death menaced would ensue
 This my attempt, I would sustain alone
 The worst, and not persuade thee, rather die
 Deserted, than oblige thee with a fact 980

as the sense is thus rather strained, it may be that the passage should be punctuated as follows :—

" If death,

Consort with thee death is to me as life ;

taking *consort* to be i.q. *consorted*, and applying it to Adam.

964. *attain*, sc. to it. We have placed the interrogation here which is wanting in the original editions, and in all the earlier ones is at *Adam* ; but which Todd, following Dunster, carries on to v. 976, thus forming an almost unreadable sentence.

965. *boast*. The Homeric *εἵχομαι*.

977. *ensue*, i.e. follow.

980. *oblige*. He uses this verb in the sense of the Latin *obligo*, to bind on, to render obnoxious to punishment ; as, " Cum populum Romanum scelere obligasset." *Cic. Pro Dom.* 8. " Sed tu simul obligasti Perfidum votis caput." *Hor. Carm.* ii. 85.—*N.—fact*, i.e. act, deed.

Pernicious to thy peace ; chiefly assured
 Remarkably so late of thy so true,
 So faithful, love unequalled ; but I feel
 Far otherwise the event ; not death, but life
 Augmented, opened eyes, new hopes, new joys,
 Taste so divine, that what of sweet before
 Hath touched my sense flat seems to this, and harsh.
 On my experience, Adam, freely taste,
 And fear of death deliver to the winds."

So saying, she embraced him, and for joy 990
 Tenderly wept ; much won, that he his love
 Had so ennobled, as of choice to incur
 Divine displeasure for her sake, or death.
 In recompense—for such compliance bad
 Such recompense best merits—from the bough
 She gave him of that fair enticing fruit
 With liberal hand. He scrupled not to eat,
 Against his better knowledge ; not deceived,
 But fondly overcome with female charm.
 Earth trembled from her entrails, as again 1000
 In pangs, and Nature gave a second groan ;
 Sky loured, and, muttering thunder, some sad drops
 Wept at completing of the mortal sin
 Original ; while Adam took no thought,
 Eating his fill, nor Eve to iterate

981. *chiefly assured*, i.e. more especially now that I have been assured.—*Remarkably*, i.e. in so remarkable a manner.

999. *charm*. Here, witchery, enchantment : see on iv. 642.

1002. *muttering*, sc. the sky. One would think there could be no difficulty or doubt here, yet Newton takes 'muttering thunder' as an abl. abs. ; the other editors have not followed him.

1004. *Original*. This, as Bishop Sumner observes, is the only place in his poem where Milton, though he held the doctrine, uses the phrase *original sin*.

989. 'Ἀτὰρ τὸ φέροιεν ἀναρπάξασαι θελλαι. *Od.* viii. 409.—*H.*

"Tristitiam et metus

Tradam protervis in mare Creticum

Portare ventis." *Hor. Carm.* i. 26, 1.—*N.*

998. "Adam was not deceived, but the woman being deceived was in the transgression." 1 *Tm.* ii. 14.—*H.*

Her former trespass feared, the more to soothe
 Him with her loved society; that now,
 As with new wine intoxicated both,
 They swim in mirth, and fancy that they feel
 Divinity within them breeding wings, 1010
 Wherewith to scorn the earth. But that false fruit
 Far other operation first displayed,
 Carnal desire inflaming: he on Eve
 Began to cast lascivious eyes; she him
 As wantonly repaid; in lust they burn,
 Till Adam thus 'gan Eve to dalliance move:

"Eve, now I see thou art exact of taste
 And elegant, of sapience no small part;
 Since to each meaning savour we apply,
 And palate call judicious. I the praise 1020
 Yield thee, so well this day thou hast purveyed.
 Much pleasure we have lost, while we abstained
 From this delightful fruit, nor known till now
 True relish, tasting. If such pleasure be
 In things to us forbidden, it might be wished
 For this one tree had been forbidden ten.
 But come, so well refreshed, now let us play,

1017. *Eve, etc.* We have removed the comma at the end of this line in the original and subsequent editions, as 'elegant' evidently qualifies 'taste.'

1019. *Since, etc.* This is true of the Latin language and of those derived from it, but it could hardly be so of that of Paradise. "Non enim sequitur ut cui cor sapiat ei non sapiat palatum." *Cic. De Fin.* ii. 8.—*N.* The meaning of the passage seems to be, since we use the term 'savour' in a moral as well as a physical sense.

1008. "These men are full of new wine . . . For these are not drunken, as ye suppose." *Acts* ii. 13, 15.—*K.*

1010. "Coetusque vulgares et udam
 Spernit humum fugiente penna." *Hor. Carm.* iii. 2, 23.—*K.*

1017. "Non prius exacta tenui ratione saporum." *Id. Sat.* ii. 4, 36.—*K.*

1025. "And the people sat down to eat and to drink, and rose up to play."
Ex. xxxiii. 6.—*K.*

1027. Ἄλλ' ἔγε δὴ φιλότῳ τραπέομεν εὐνηθέντε.
 Οὐ γὰρ πάποτε μ' ὦδε ἔρως φρένας ἀμφικάλυπεν
 Οὐδ' ὅτε σε πρότον λακεδαίμονος ἐξ ἐρατεινῆς
 Ἐπλεον ἄρκτας ἐν ποντοπόροις νέεσσι,
 Νήσφ' δ' ἐν Κρανῇ ἐμίγην φιλότῳ καὶ εὐνῇ
 Ὡς σεο νῦν ἔραμαι, καὶ με γλυκὺς ἡμερὸς αἰρεῖ. *Il.* iii. 441.—*N.*

As meet is, after such delicious fare ;
 For never did thy beauty, since the day,
 I saw thee first and wedded thee, adorned 1030
 With all perfections, so inflame my sense
 With ardour to enjoy thee, fairer now
 Than ever, bounty of this virtuous tree ! ”

So said he, and forbore not glance or toy
 Of amorous intent, well understood
 Of Eve, whose eye darted contagious fire.
 Her hand he seized, and to a shady bank,
 Thick overhead with verdant roof imbowered,
 He led her nothing loth ; flowers were the couch,
 Pansies and violets, and asphodel, 1040
 And hyacinth, earth’s freshest softest lap.
 There they their fill of love and love’s disport
 Took largely, of their mutual guilt the seal,
 The solace of their sin ; till dewy sleep
 Oppressed them, wearied with their amorous play.
 Soon as the force of that fallacious fruit,
 That with exhilarating vapour bland
 About their spirits had played, and inmost powers
 Made err, was now exhaled, and grosser sleep,
 Bred of unkindly fumes, with conscious dreams 1050
 Incumbered, now had left them, up they rose
 As from unrest, and, each the other viewing,
 Soon found their eyes how opened, and their minds
 How darkened. Innocence, that as a veil
 Had shadowed them from knowing ill, was gone ;
 Just confidence, and native righteousness,
 And honour, from about them, naked left

1050. *conscious*, sc. of guilt. In their dreams their transgression was presented in its true light.

1037. Ἡ βᾶ, καὶ ἀγκὰς ἔμαρπτε Κρόνου παῖς ἦν παράκοιτιν.
 Τοῖσι δ’ ὑπὸ χθῶν δια φύεν νεοθηλέα ποίην,
 Λωτὸν θ’ ἔρσηεντα ἰδὲ κρόκον ἠδ’ ὀάκινθον,
 Πυκινὸν καὶ μαλακόν, ὃς ἀπὸ χθονὸς ὑψόσ’ ἔεργε.

Π. xiv. 346.—N.

1042. “Come, let us take our fill of love.” *Prov.* vii. 18.—T.

To guilty Shame ; he covered, but his robe
 Uncovered more. So rose the Danite strong,
 Herculean Samson from the harlot-lap 1060
 Of Philistean Dalilah, and waked
 Shorn of his strength ; they destitute and bare
 Of all their virtue. Silent, and in face
 Confounded, long they sat, as stricken mute ;
 Till Adam, though not less than Eve abashed,
 At length gave utterance to these words constrained :

“ O Eve, in evil hour thou didst give ear
 To that false worm, of whomsoever taught
 To counterfeit Man’s voice, true in our fall,
 False in our promised rising ; since our eyes 1070
 Opened we find indeed, and find we know
 Both good and evil, good lost, and evil got ;
 Bad fruit of knowledge, if this be to know,
 Which leaves us naked thus, of honour void,
 Of innocence, of faith, of purity,
 Our wonted ornaments now soiled and stained,

1058. *Shame*. In Milton’s own editions there is no stop at this word.

1059. *So rose, etc.* See the narrative in *Judges* xvi. 19 *seq.* See also *Life of Milton*, p. 433. We know not how the notion arose, which we find so developed in *Samson Agonistes*, that Samson was married to Dalilah. Scripture says no such thing, rather the contrary ; and perhaps its origin was the desire to free the character of the hero from a moral blemish. Was Milton, when writing *Paradise Lost*, of opinion that Dalilah was like her of Gaza ?

1068. *worm*. In the Gotho-German languages this word is used of all terrestrial animals of serpent form, of the snake as well as the earthworm. Hence we still have the words *blindworm* and *slowworm*. In the traditions of the north of England we hear of the Worm of Lambton, of Sockburn, and the Worm of Worme’s Glen, slain by the ‘woode Laird of Laristone.’ Shakespeare has the “worm of Nile,” for serpent (*Ant. & Cleop.* v. 2 ; *Cymb.* iii. 4), and Golding (*Ov. Met.* i. 454) renders *victa serpente*, “for killing of the monstrous worm ;” and (vii. 350), *pennatis serpentibus*, “with winged worms.” Donne (*Progress of the Soul*, st. xi.) had already used it as Milton has done :—

“ That Adam cropt or knew the apple, yet

The worm, and she, and he, and we endure for it.”

And Cowley (*Davidis*, i. 307),—

“ Softly, dear worm, soft and unseen, said she.”

But perhaps Milton’s authorities for it were Dante and Ariosto, who use *verme* of the Devil.

1058. “ Let mine adversaries be clothed with shame.” *Ps.* cix. 28.—*B.*

And in our faces evident the signs
 Of foul concupiscence ; whence evil store,
 Even shame, the last of evils ; of the first
 Be sure then. How shall I behold the face 1080
 Henceforth of God or Angel, erst with joy
 And rapture so oft beheld ? Those heavenly shapes
 Will dazzle now this earthly with their blaze
 Insufferably bright. Oh, might I here
 In solitude live savage, in some glade
 Obscured, where highest woods, impenetrable
 To star- or sun-light, spread their umbrage broad,
 And brown as evening ! Cover me, ye pines !
 Ye cedars, with innumerable boughs
 Hide me, where I may never see them more !— 1090
 But let us now, as in bad plight, devise
 What best may for the present serve to hide
 The parts of each from other, that seem most
 To shame obnoxious, and unseemliest seen ;
 Some tree, whose broad smooth leaves together sewed,
 And girded on our loins, may cover round
 Those middle parts, that this new-comer, Shame,
 There sit not, and reproach us as unclean.”
 So counselled he, and both together went
 Into the thickest wood ; there soon they chose 1100
 The fig-tree ; not that kind for fruit renowned,

1078. *whence, etc.*, i.e. whence store, abundance, of evil.

1079. *Even shame, etc.* He seems to mean that the sense of shame for one's vices or transgressions is the ultimate and greatest of evils ; and, as they had begun to experience this, they might be sure that they would have to endure the others.

1101. *The fig-tree, etc.* Warton quotes the following passage from Gerard's *Herball*, iii. c. 135, ed. 1633 : “ *Of the arched Indian Fig-tree.* The ends [of the branches] hang down and touch the ground, where they *take root* and grow in such sort, that those *twigs* become great trees ; and these, being grown up unto the like greatness, do cast their branches or twiggy tendrils unto the earth,

1086. “ Whose lofty leaves, yelad with summer's pride,
 Did spread so wide they heaven's light did hide,
 Not pierceable with power of any star.” *F. Q. i. 1, 7.—Th.*
 “ Under the shady roof
 Of branching elm star-proof.” *Arcades*, 88.—*K.*

But such as at this day, to Indians known,
 In Malabar or Decan spreads her arms
 Branching so broad and long, that in the ground
 The bended twigs take root, and daughters grow
 About the mother-tree, a pillared shade,
 High overarched, and echoing walks between :
 There oft the Indian herdsman, shunning heat,
 Shelters in cool, and tends his pasturing herds
 At loopholes cut through thickest shade. Those leaves
 They gathered, broad as Amazonian targe ; 1111
 And, with what skill they had, together sewed,
 To gird their waist ; vain covering, if to hide
 Their guilt and dreaded shame ! Oh how unlike
 To that first naked glory ! Such of late

where they likewise take hold and root ; by means whereof it cometh to pass that of one tree is made a great wood or desert of trees, which the *Indians* do use for *coverture* against the *extreme heat of the sun*. . . . Some likewise use them for pleasure, cutting down by a direct line a long *walk*, or as it were a vault through the *thickest* part, from which also they *cut* certain *loopholes* or windows in some places, to the end to receive thereby the fresh *cool* air that entereth thereat, as also for light, that they may *see their cattle* that feed thereby. . . . From which vault or close *walk* doth rebound such an admirable *echo* or answering voice. . . . The first or *mother* of this wood is hard to be known from the children." There can be no doubt whatever that Milton made his verses from this description, and it proves that, like Shakespeare, he did not disdain to use the very words of his authority. Ben Jonson also notices this tree in his *Mask of Neptune's Triumph* ; having of course derived his knowledge of it from Gerard, whose description, by the way, does not accord with the representation of this tree in the Museum in Kew Gardens. The tree here meant is the Bhûr, or Banian-tree (*Ficus Indica*), named Fig-tree by the Portuguese, from the resemblance of its fruits, which however are not edible, to figs. It had been noticed by Pliny (N. H. xii. 5) and by Quintus Curtius (ix. 1), but the size of its leaves, as given by the former, who is quoted by Gerard, is incorrect, as they are in reality very small. These large leaves properly belong to the Platan, whose leaves are used by the Puliar caste, on the coast of Malabar, in the same manner as here by Adam and Eve : see Irwin *op. Todd*.

1103. *In Malabar, etc.* Malabar is in the Decan.

1111. "Ducit Amazonidum lunatis agmina peltis
 Penthesilea furens." *Virg. Æn.* i. 490.
 1115. "His garment neither was of silk nor say,
 But painted plumes in goodly order dight,
 Like as the sunburnt Indians do array
 Their tawny bodies in their proudest plight."

P. Q. iii. 12, 8.—*K.*

Columbus found the American, so girt
 With feathered cincture, naked else and wild,
 Among the trees on isles and woody shores.
 Thus fenced, and, as they thought, their shame in part
 Covered, but not at rest or ease of mind, 1120
 They sat them down to weep; nor only tears
 Rained at their eyes, but high winds worse within
 Began to rise, high passions, anger, hate,
 Mistrust, suspicion, discord, and shook sore
 Their inward state of mind, calm region once
 And full of peace, now tost and turbulent:
 For Understanding ruled not, and the Will
 Heard not her lore, both in subjection now
 To sensual appetite, who from beneath
 Usurping over sovran Reason claimed 1130
 Superior sway. From thus distempered breast,
 Adam, estranged in look and altered style,
 Speech intermitted thus to Eve renewed:

“Would thou hadst hearkened to my words, and stayed
 With me, as I besought thee, when that strange
 Desire of wandering, this unhappy morn,
 I know not whence possessed thee; we had then
 Remained still happy; not, as now, despoiled
 Of all our good, shamed, naked, miserable!
 Let none henceforth seek needless cause to approve 1140
 The faith they owe; when earnestly they seek
 Such proof, conclude they then begin to fail.”

To whom, soon moved with touch of blame, thus Eve:
 “What words have passed thy lips, Adam severe?
 Imputest thou that to my default, or will
 Of wandering, as thou callest it, which who knows

1128. *heard*, sc. and obeyed. *Verb. præg.*

1136. *unhappy*, i.e. unlucky.

1140. *Let none, etc.* In putting general and prophetic observations into the mouth of Adam, at the close of his speeches here and c. 1182, he follows *Gen.* ii. 24, which he understood in the same manner: see viii. 497.

1144. Ἀτρέϊδῃ, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων! Π. xiv. 83.—Τῇ.

Λινώτατε Κρονίδῃ, ποῖον τὸν μῦθον λείπας! Π. i. 552.—Κ.

But might as ill have happened thou being by,
 Or to thyself perhaps? Hadst thou been there,
 Or here the attempt, thou couldst not have discerned
 Fraud in the Serpent, speaking as he spake; 1150
 No ground of enmity between us known,
 Why he should mean me ill, or seek to harm.
 Was I to have never parted from thy side?—
 As good have grown there still a lifeless rib.
 Being as I am, why didst not thou, the head,
 Command me absolutely not to go?
 Going into such danger, as thou saidst.
 Too facile then, thou didst not much gainsay,
 Nay, didst permit, approve, and fair dismiss.
 Hadst thou been firm and fixed in thy dissent, 1160
 Neither had I transgressed, nor thou with me.”

To whom, then first incensed, Adam replied :
 “ Is this the love? is this the recompense
 Of mine to thee, ingrateful Eve, expressed
 Immutable when thou wert lost, not I?
 Who might have lived, and joyed immortal bliss,
 Yet willingly chose rather death with thee.
 And am I now upbraided as the cause
 Of thy transgressing? not enough severe,
 It seems, in thy restraint. What could I more? 1170
 I warned thee, I admonished thee, foretold
 The danger, and the lurking enemy
 That lay in wait; beyond this had been force,
 And force upon free will hath here no place.

1153. *Was I, etc.* Milton's first wife may on some occasion have used words to this effect.

1163. *the love.* We feel greatly disposed to read, with Bentley, ‘*thy* love.’ As we have elsewhere observed, the words *the*, *thee*, and *thy* were pronounced alike.

1170. *in thy restraint*, i.e. in restraining thee.

1155. “The head of the woman is the man.” 1 Cor. xi. 3.—*K.*

1166. *Θρήσκω, παρόν μοι μὴ θανεῖν, ὅπερ σέθεν,*
Ἄλλ' ἄνδρα τε σχεῖν Θεσσάλων ὃν ἤθελον,
Καὶ δῶμα ναεῖν ἄλβιον τυραννίδι,
Οὐκ ἠθέλησα ζῆν ἀποσπασθεῖσά σου. Eur. Alc. 284.—St.

But confidence then bore thee on, secure
 Either to meet no danger, or to find
 Matter of glorious trial; and perhaps
 I also erred, in overmuch admiring
 What seemed in thee so perfect, that I thought
 No evil durst attempt thee; but I rue
 That error now, which is become my crime,
 And thou the accuser. Thus it shall befall
 Him who, to worth in women overtrusting,
 Lets her will rule; restraint she will not brook,
 And, left to herself, if evil thence ensue,
 She first his weak indulgence will accuse."

1180

Thus they in mutual accusation spent
 The fruitless hours, but neither self-condemning;
 And of their vain contest appeared no end.

1188. *women*. So it is in the poet's own editions; but he surely must have dictated *woman*.

NOTE ON v. 218.

The original meaning of *spring* (whence *sprig*) was shoot, rod. It then was used chiefly, if not solely, by the poets for coppice, grove, wood.

"Whoso spareth the *spring*
 Spilleth his children." *Vis. of P. Plowman*, v. 2554.

"And taught the birds which in the *lower spring*
 Did shroud in shady leaves from sunny rays."

Spens. Shep. Cal. June, 53.

"But if his courage any champion move
 To try the hazard of this dreadful *spring*."

Fairfax, God. of Bul. xiii. 31.

"For you alone to happy end must bring
 The strong enchantments of the charmed *spring*" (*selva*).

Id. ib. xviii. 2.

"Even in the spring of love thy love-*springs* rot."

Com. of Errors, iii. 2.

"This canker that eats up love's tender *spring*." *Ven. & Adon*.

"To dry the old oak's sap and cherish *springs*." *Lucrece*.

"The lofty high wood and the lower *spring*."

Drayton, Mus. Elys. 10.

"The nightingale among the thick-leaved *spring*."

Fletcher, Faith. Shep. v. 1.

"I'd have thee rise with the sun, walk, dance, or hunt,
Visit the groves and *springs*, and learn the virtues
Of plants and simples." *Id. Elder Brother*, i. 1.

"This hand Sibylla's golden bough to guard them
Through Hell and horror to the Elysian *springs*."

Mass. Bondman, ii. 1.

"And heaped with products of Sabæan *springs*." *Pope, Messiah*.

"And dressed with *springs* and forests tall."

Collins, Ode on Poet. Char.

Few, we believe, have understood these lines of Pope and Collins.

BOOK X.

THE ARGUMENT.

Man's transgression known, the guardian Angels forsake Paradise, and return up to Heaven to approve their vigilance, and are approved ; God declaring that the entrance of Satan could not be by them prevented. He sends his Son to judge the transgressors, who descends and gives sentence accordingly ; then in pity clothes them both, and reascends. Sin and Death sitting till then at the gates of Hell, by wondrous sympathy feeling the success of Satan in this new world, and the sin by Man there committed, resolve to sit no longer confined in Hell, but to follow Satan their sire up to the place of Man : to make the way easier from Hell to this world to and fro, they pave a broad high-way or bridge over Chaos, according to the track that Satan first made ; then preparing for Earth, they meet him proud of his success returning to Hell ; their mutual gratulation. Satan arrives at Pandemonium, in full assembly relates with boasting his success against Man ; instead of applause is entertained with a general hiss by all his audience, transformed with himself also suddenly into serpents, according to his doom given in Paradise ; then, deluded with a show of the forbidden tree springing up before them, they, greedily reaching to take of the fruit, chew dust and bitter ashes. The proceedings of Sin and Death ; God foretels the final victory of his Son over them, and the renewing of all things ; but for the present commands his Angels to make several alterations in the heavens and elements. Adam more and more perceiving his fallen condition heavily bewails, rejects the condolment of Eve ; she persists, and at length appeases him : then, to evade the curse likely to fall on their offspring, proposes to adopt violent ways, which he approves not ; but conceiving better hope, puts her in mind of the late promise made them, that her seed should be revenged on the Serpent, and exhorts her with him to seek peace of the offended Deity, by repentance and supplication.

MEANWHILE the heinous and despiteful act
Of Satan done in Paradise, and how
He in the Serpent had perverted Eve,
Her husband she, to taste the fatal fruit,
Was known in Heaven ; for what can 'scape the eye

3. *perverted*, sc. and caused or induced. *Verb. prag.*

Of God all-seeing, or deceive his heart
 Omniscient? who, in all things wise and just,
 Hindered not Satan to attempt the mind
 Of Man, with strength entire, and free-will armed
 Complete to have discovered and repulsed 10
 Whatever wiles of foe or seeming friend.
 For still they knew, and ought to have still remembered
 The high injunction not to taste that fruit,
 Whoever tempted; which they not obeying,
 Incurred—what could they less?—the penalty;
 And, manifold in sin, deserved to fall.

Up into Heaven from Paradise in haste
 The angelic guards ascended, mute and sad
 For Man; for of his state by this they knew,
 Much wondering how the subtle Fiend had stolen 20
 Entrance unseen. Soon as the unwelcome news
 From Earth arrived at Heaven-gate, displeased
 All were who heard; dim sadness did not spare
 That time celestial visages, yet, mixed
 With pity, violated not their bliss.
 About the new-arrived in multitudes
 The ethereal people ran, to hear and know
 How all befell. They toward the throne supreme,
 Accountable, made haste to make appear
 With righteous plea their utmost vigilance, 30
 And easily approved; when the Most High
 Eternal Father, from his secret cloud

9. *armed*. With Dunster, we have removed the comma from this word; for Milton had evidently in his mind the idea of full armour, *cœp-à-pie*; "the whole armour of God." *Eph.* vi. 18. It is ridiculous to talk, with Todd, of "the poet's own punctuation."

12. *they*. Because in v. 9 he used 'Man' in the sense of mankind.

16. *manifold in sin*. It was held by Divines that this transgression included ingratitude, pride, and other sins.

17. *Up into Heaven*. We may here observe, though we might have done so earlier, that at that time *into* was frequently used instead of *unto*. In the Bible instances are numerous, *ex. gr.*: "Who shall ascend *into* the hill of the Lord?" *Psa.* xxiv. 3.

22. *displeased*, i.e. grieved, caused to feel the opposite of pleasure, like the Italian *dispiacere*.

Amidst, in thunder uttered thus his voice :

“ Assembled Angels, and ye Powers returned
 From unsuccessful charge, be not dismayed,
 Nor troubled at these tidings from the Earth,
 Which your sincerest care could not prevent ;
 Foretold so lately what would come to pass,
 When first this Tempter crossed the gulf from Hell.
 I told ye then he should prevail, and speed 40
 On his bad errand ; Man should be seduced
 And flattered out of all, believing lies
 Against his Maker, no decree of mine
 Concurring to necessitate his fall,
 Or touch with lightest moment of impulse
 His free-will, to her own inclining left
 In even scale. But fallen he is ; and now
 What rests, but that the mortal sentence pass
 On his transgression, death denounced that day ?
 Which he presumes already vain and void, 50
 Because not yet inflicted, as he feared,
 By some immediate stroke ; but soon shall find
 Forbearance no acquittance, ere day end :
 Justice shall not return, as Bounty, scorned.
 But whom send I to judge them ? whom but thee
 Vicegerent Son ? To thee I have transferred
 All judgement, whether in Heaven, or Earth, or Hell.
 Easy it may be seen that I intend

32. *Amidst*, sc. them. There should be a comma at ‘amidst,’ which is wanting in the original editions.

37. *sincerest*, i.e. purest, most perfect. In the Latin sense.

38. *Foretold*, i.e. you who were told beforehand.

45. *moment*, etc. See on vi. 239. The ideas here, we may perceive, all belong to the balance and weighing.

48. *rests*, i.e. remains ; *resta*, Ital. “What then ? *what rests* ?” *Ham.* iii. 3.

54. *as*, i.e. like. Or, as bounty has done.

57. *whether*. This word was often pronounced as a monosyllable, like *ever*, *e’er* ; but there is no necessity for pronouncing it so in this place : see *Life of Milton*, p. 444.

58. *may*. In the second edition, *might*.

56. “For the Father judgeth no man, but hath committed all judgement to the Son.” *John* v. 22.—*H.*

Mercy colleague with justice, sending thee
 Man's friend, his Mediator, his designed 60
 Both ransom and Redeemer voluntary,
 And destined Man himself to judge Man fallen."

So spake the Father; and, unfolding bright
 Toward the right hand his glory, on the Son
 Blazed forth unclouded deity: he full
 Resplendent all his Father manifest
 Expressed, and thus divinely answered mild:

"Father Eternal, thine is to decree;
 Mine, both in Heaven and Earth, to do thy will
 Supreme; that thou in me, thy Son beloved, 70
 Mayest ever rest well pleased. I go to judge
 On Earth these thy transgressors; but thou knowest,
 Whoever judged, the worst on me must light,
 When time shall be; for so I undertook
 Before thee, and, not repenting, this obtain
 Of right, that I may mitigate their doom
 On me derived; yet I shall temper so
 Justice with mercy, as may illustrate most
 Them fully satisfied, and thee appease.
 Attendance none shall need, nor train, where none 80
 Are to behold the judgement, but the judged,

65. *full*, i. q. *fully*, i. e. filled with resplendence.

72. *these*. Perhaps we should read *those*; but it may be these of whom we treat.

76. *Of right, etc.*, i. e. As I have undertaken to bear the whole penalty of their transgression, I have a right to make *their* share of it as light as I please.

79. *Them*, i. e. justice and mercy.

80. *Attendance, etc.*, i. e. no attendance will be necessary.—*need* is here a verb neuter: comp. iii. 341.

59. "Mercy and truth are met together, righteousness and peace have kissed each other." *Ps. lxxxv. 40.—N.*

66. Being the brightness of his glory, and the express image of his person." *Heb. i. 3.*

68.

"Tuus, o regina, quid optes

Explorare labor, mihi jussa capessere fas est." *Æn. i. 76.—K.*

"My meat is to do the will of him that sent me." *John iv. 34.—T.*

77.

"Earthly power doth then shew likest God's
 When mercy seasons justice." *Merch. of Ven. iv. 1.—T.*

Those two ; the third best absent is condemned,
 Convict by flight, and rebel to all law ;
 Conviction to the Serpent none belongs."

Thus saying, from his radiant seat he rose
 Of high collateral glory ; him Thrones and Powers,
 Princedoms, and Dominations ministrant
 Accompanied to Heaven-gate, from whence
 Eden and all the coast in prospect lay.
 Down he descended straight ; the speed of Gods 90
 Time counts not, though with swiftest minutes winged.

Now was the sun in western cadence low
 From noon, and gentle airs, due at their hour,
 To fan the earth now waked, and usher in
 The evening cool, when he from wrath more cool
 Came, the mild judge and intercessor both,
 To sentence Man. The voice of God they heard,
 Now walking in the garden, by soft winds
 Brought to their ears, while day declined ; they heard,
 And from his presence hid themselves, among 100
 The thickest trees, both man and wife, till God
 Approaching, thus to Adam called aloud :

"Where art thou, Adam, wont with joy to meet
 My coming seen far off ? I miss thee here,
 Not pleased, thus entertained with solitude,
 Where obvious duty erewhile appeared, unsought.

88. *Convict*, i.e. convicted, proved guilty, *par contumace*, in the language of the French law.

84. *Conviction, etc.*, i.e. His part in the matter, as an instrument, is so plain that it requires no proof.

91. *counts not*, i.e. is not able to count.

92. *cadence*, i.e. decline, descent ; *cadenza*, Ital.

94. *To fan*. See on v. 6.—*usher in*. An infinitive.—*more cool*. Another play on words !

106. *obvious*, i.e. hasting to come forward, *obvius*.—*unsought*, i.e. without being sought after.

85. "In his bright radiance and collateral light."

All's Well, etc. i. 1.—*Stevens*.

92. "And they heard the voice of the Lord God walking in the garden in the cool of the day : and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden." *Gen.* iii. 8.

102. "And the Lord God called unto Adam, and said unto him, Where art thou ?" *Gen.* iii. 9.

Or come I less conspicuously? or what change
Absents thee, or what chance detains? Come forth."

He came, and with him Eve, more loath, though first
To offend, discountenanced both, and discomposed. 110

Love was not in their looks, either to God

Or to each other, but apparent guilt,

And shame, and perturbation, and despair,

Anger, and obstinacy, and hate, and guile.

Whence Adam, faltering long, thus answered brief:

"I heard thee in the garden, and of thy voice

Afraid, being naked, hid myself." To whom

The gracious Judge without revile replied:

"My voice thou oft hast heard, and hast not feared,

But still rejoiced; how is it now become 120

So dreadful to thee? that thou art naked who

Hath told thee? Hast thou eaten of the tree,

Whereof I gave thee charge thou shouldst not eat?"

To whom thus Adam sore beset replied:

"O Heaven! in evil strait this day I stand,

Before my Judge, either to undergo

Myself the total crime, or to accuse

My other self, the partner of my life;

Whose failing, while her faith to me remains,

I should conceal, and not expose to blame 130

By my complaint. But strict necessity

Subdues me, and calamitous constraint,

Lest on my head both sin and punishment,

112. *apparent*, i.e. manifest, undisguised.

127. *crime*, i.e. guilt and its punishment, *crimen*.

133. *Lest, etc.* He seems either to mean that the burden would be too great for him alone to bear, or that his taking on himself the whole guilt would cause him to be parted from Eve, who, as guiltless, would not be punished. But perhaps the simple meaning is, that it would be mean and dishonourable in him to throw the blame on her.

115. "And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself." *Gen.* iii. 10.

121. "And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?" *Gen.* iii. 11.

However insupportable, be all
Devolved; though should I hold my peace, yet thou
Wouldst easily detect what I conceal.

This Woman, whom thou madest to be my help,
And gavest me as thy perfect gift, so good,
So fit, so acceptable, so divine,

That from her hand I could suspect no ill, 140

And what she did, whatever in itself,
Her doing seemed to justify the deed—
She gave me of the tree, and I did eat."

To whom the sovran Presence thus replied :

"Was she thy God, that her thou didst obey
Before his voice? or was she made thy guide,
Superior, or but equal, that to her

Thou didst resign thy manhood, and the place
Wherein God set thee above her, made of thee
And for thee, whose perfection far excelled 150

Hers in all real dignity? Adorned
She was indeed, and lovely, to attract
Thy love, not thy subjection; and her gifts
Were such as under government well seemed;
Unseemly to bear rule, which was thy part
And person, hadst thou known thyself aright."

So having said, he thus to Eve in few :

"Say, Woman, what is this which thou hast done?"

To whom sad Eve, with shame nigh overwhelmed,
Confessing soon, yet not before her Judge 160
Bold or loquacious, thus abashed replied :

143. *of the tree*, sc. some of the fruit. *Of* in its primitive sense *from*.

154. *well seemed*, i.e. seemed well, appeared in their proper light.

155. *thy part, etc.*, i.e. thy part and character (*persona*). Terms of the drama, "Has *partes* lenitatis et misericordiae, quas me Natura ipsa docuit, semper ago libenter; illam vero gravitatis, severitatis *personam* non appetivi." *Cic. Pro Mur. 2.—R.*

157. *in few*, sc. words.

136. "And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." *Gen. iii. 12.*

157. "And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat." *Gen. iii. 13.*

"The Serpent me beguiled, and I did eat."

Which when the Lord God heard, without delay
To judgement he proceeded on the accused
Serpent, though brute, unable to transfer
The guilt on him who made him instrument
Of mischief, and polluted from the end
Of his creation ; justly then accursed,
As vitiated in nature. More to know
Concerned not Man—since he no further knew— 170
Nor altered his offence. Yet God at last
To Satan, first in sin, his doom applied,
Though in mysterious terms, judged as then best ;
And on the Serpent thus his curse let fall :

"Because thou hast done this, thou art accursed
Above all cattle, each beast of the field ;
Upon thy belly grovelling thou shalt go,
And dust shalt eat all the days of thy life.
Between thee and the Woman I will put
Enmity, and between thine and her seed ; 180
Her seed shall bruise thy head, thou bruise his heel."

So spake this oracle, then verified
When Jesus, son of Mary, second Eve,
Saw Satan fall like lightning down from heaven,

165. *unable*, sc. the serpent.

169. *More to know. etc.* As Man did not know that the real tempter had been Satan, and the serpent a mere instrument, and such knowledge was not requisite for him at this time, the sentence was pronounced in such terms as to his apprehension applied only to the serpent, though in a mysterious sense they applied to Satan. The poet however seems to have forgotten this passage when, in the last Book, he makes Michael reveal to Adam who the tempter really was.

171. *at last*, i.e. eventually, finally.

172. *first in sin*, i.e. the first, the leader in this sin.—*doom*, i.e. sentence.—*as then*, i.e. then, at that time ; *alsodann*, Germ.

182. *So spake*, i.e. these were the words of.

174. "And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field ; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life : and I will put enmity between thee and the woman, and between thy seed and her seed : it shall bruise thy head, and thou shalt bruise his heel." *Gen.* iii. 14, 15.

184. "And he said unto them, I beheld Satan as lightning fall from heaven." *Luke* x. 18.

Prince of the air ; then, rising from his grave,
 Spoiled Principalities and Powers, triumphed
 In open shew, and, with ascension bright,
 Captivity led captive through the air,
 The realm itself of Satan, long usurped,
 Whom he shall tread at last under our feet ; 190
 Even he who now foretold his fatal bruise,
 And to the Woman thus his sentence turned :

“Thy sorrow I will greatly multiply
 By thy conception ; children thou shalt bring
 In sorrow forth ; and to thy husband’s will
 Thine shall submit ; he over thee shall rule.”

On Adam last thus judgement he pronounced :
 “Because thou hast hearkened to the voice of thy wife,
 And eaten of the tree, concerning which
 I charged thee, saying, *Thou shalt not eat thereof*, 200
 Cursed is the ground for thy sake ; thou in sorrow
 Shalt eat thereof all the days of thy life ;
 Thorns also and thistles it shall bring thee forth,
 Unbid ; and thou shalt eat the herb of the field ;
 In the sweat of thy face shalt thou eat bread,
 Till thou return unto the ground ; for thou

189. *The realm itself, etc.* There is an irony in the employment of the term ‘itself,’ the very realm, on the acquisition of which he so plumed himself.”

185. “The prince of the power of the air.” *Eph.* ii. 2.

186. “Having spoiled principalities and powers, he made a shew of them openly, triumphing over them.” *Col.* iii. 15.

187. “Thou hast ascended on high ; thou hast led captivity captive.” *Ps.* lxxviii. 18.

190. “And the God of peace shall bruise Satan under your feet.” *Rom.* xvi. 20.

192. “Unto the woman he said, I will greatly multiply thy sorrow and thy conception ; in sorrow shalt thou bring forth children ; and thy desire shall be to thy husband, and he shall rule over thee.” *Gen.* iii. 16.

197. “And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it : cursed is the ground for thy sake ; in sorrow shalt thou eat of it all the days of thy life ; thorns also and thistles shall it bring forth to thee ; and thou shalt eat the herb of the field ; in the sweat of thy brow shalt thou eat bread, till thou return unto the ground ; for out of it thou wast taken : for dust thou art, and unto dust shalt thou return.” *Gen.* iii. 17-19.

Out of the ground wast taken, know thy birth,
For dust thou art, and shalt to dust return."

So judged he Man, both Judge and Saviour sent,
And the instant stroke of death, denounced that day, 210
Removed far off; then, pitying how they stood
Before him naked to the air, that now
Must suffer change, disdained not to begin
Thenceforth the form of servant to assume;
As when he washed his servants' feet, so now,
As father of his family, he clad
Their nakedness with skins of beasts, or slain,
Or as the snake with youthful coat repaid;
And thought not much to clothe his enemies.
Nor he their outward only with the skins 220
Of beasts, but inward nakedness, much more
Opprobrious, with his robe of righteousness
Arraying, covered from his Father's sight.
To him with swift ascent he up returned,
Into his blissful bosom reassumed
In glory, as of old; to him appeased
All, though all-knowing, what had passed with Man
Recounted, mixing intercession sweet.

Meanwhile, ere thus was sinned and judged on Earth,
Within the gates of Hell sat Sin and Death 230
In counterview, within the gates, that now
Stood open wide, belching outrageous flame
Far into Chaos, since the Fiend passed through,
Sin opening, who thus now to Death began:

210. *instant*, i.e. immediate.

217. *with skins*, etc. To get the skins of beasts they must be slain; the shedding of them is a mere hypothesis of no value.—*repaid*, i.e. replaced.

229. *was sinned*, etc. Impersonals: see on vi. 335.

231. *In counterview*, i.e. opposite each other. We have placed the comma here instead of at *Death*.

214. "And took upon him the form of a servant." *Phil.* ii. 7.—*H.*

216. "Unto Adam also and to his wife did the Lord God make coats of skins and clothed them." *Gen.* iii. 21.

222. He hath clothed me with the garment of salvation; he hath covered me with the robe of righteousness." *Is.* lxi. 10.—*N.* "I spread my skirt over thee, and covered thy nakedness." *Ezek.* xvi. 8.—*T.*

"O son, why sit we here each other viewing
 Idly, while Satan, our great author, thrives
 In other worlds, and happier seat provides
 For us his offspring dear? It cannot be
 But that success attends him; if mishap,
 Ere this he had returned, with fury driven 240
 By his avengers, since no place like this
 Can fit his punishment, or their revenge.
 Methinks I feel new strength within me rise,
 Wings growing, and dominion given me large
 Beyond this Deep; whatever draws me on,
 Or sympathy, or some connatural force,
 Powerful at greatest distance to unite,
 With secret amity, things of like kind
 By secretest conveyance. Thou, my shade
 Inseparable, must with me along; 250
 For Death from Sin no power can separate.
 But, lest the difficulty of passing back
 Stay his return perhaps over this gulf
 Impassable, impervious, let us try—
 Adventurous work, yet to thy power and mine
 Not unagreeable—to found a path,
 Over this main, from Hell to that new World,
 Where Satan now prevails; a monument
 Of merit high to all the infernal host,
 Easing their passage hence, for intercourse 260

245. *whatever, etc.* "The modern philosopher," says Thyer, "may perhaps take offence at this now exploded notion." There are many at the present day who will take no offence at it.

249. *shade*, i.e. shadow, as inseparable from her as the shadow from the substance. Possibly, as Newton observes, there is an allusion to the *umbræ* brought by guests of eminence to the Roman dinner-parties.

253. *perhaps*, i.e. perchance.

255. *Adventurous*, etc. This is evidently a parenthesis, though not marked as such in any of the editions; for 'try' governs 'to found.'—*unagreeable*, unsuited to.

257. *main*, sc. *ocean*, as it were, of Chaos.

259. *to*, i.e. in the eyes, the estimation of.

260. *for intercourse, etc.* *Intercourse*, as Richardson observes, denotes passing backwards and forwards.—*transmigration*, or quitting Hell altogether, and migrating to the World.—*as their lot, etc.*, i.e. as shall be decided on.

Or transmigration, as their lot shall lead.
Nor can I miss the way, so strongly drawn
By this new felt attraction and instinct."

Whom thus the meagre shadow answered soon :
"Go whither Fate and inclination strong
Leads thee ; I shall not lag behind, nor err
The way, thou leading ; such a sent I draw
Of carnage, prey innumerable, and taste
The savour of death from all things there that live.
Nor shall I to the work thou enterpriset 270
Be wanting, but afford thee equal aid."

So saying, with delight he snuffed the smell
Of mortal change on earth. As when a flock
Of ravenous fowl, though many a league remote,
Against the day of battle, to a field,
Where armies lie encamped, come flying, lured
With sent of living carcases designed
For death, the following day, in bloody fight :
So sented the grim Feature, and upturned
His nostril wide into the murky air, 280
Sagacious of his quarry from so far.
Then both, from out Hell-gates, into the waste
Wide anarchy of Chaos, damp and dark,
Flew diverse ; and with power—their power was great—

266. *err*, i.e. mistake. Or, err from, stray from.

267. *sent*. See on ix. 200.

273. *As when, etc.* We have not met anywhere with an account of birds of prey thus scenting the carnage *before* the battle, but Aristotle and others notice their appearance, from great distances, immediately after it.

279. *Feature*. On account of the indistinctness of his form : see ii. 666 *seq.*

280. *murky*, i.e. dark ; *mirk*, Scot. ; *myrk*, A.-S.

281. *Sagacious of*, i.e. scenting, *sagax*, which governs the genitive. "*Sagire enim sentire acute est, ex quo sagaces dicti sunt canes.*" *Cic. Div. iv.—H. —quarry*. This word is perhaps not used here with perfect exactness ; for the *quarry* (from *curée*, Fr.) is properly the carcass of the deer slain in hunting, or rather, the part given to the hounds ; and he had not yet begun his chase. Spenser however had used *quarry* in the sense of prey.

"Whilst they together for the *quarry* strove." *F. Q. vi. 2, 20.*

288. *anarchy*. As (ii. 988) he terms Chaos Anarch.

279. "Et patulis captavit naribus auras." *Virg. Geor. i. 376.—H.*

Hovering upon the waters, what they met
 Solid or slimy, as in raging sea
 Tost up and down, together crowded drove,
 From each side shoaling, toward the mouth of Hell;
 As when two polar winds, blowing adverse
 Upon the Cronian sea, together drive 290
 Mountains of ice, that stop the imagined way
 Beyond Petsora eastward to the rich
 Cathaian coast. The aggregated soil
 Death with his mace petrific, cold and dry,
 As with a trident smote, and fixed as firm
 As Delos, floating once; the rest his look
 Bound with Gorgonian rigour not to move,
 And with asphaltic slime. Broad as the gate,
 Deep to the roots of Hell the gathered beach
 They fastened, and the mole immense wrought on, 300
 Over the foaming Deep high arched, a bridge

287. *together, etc.*, i.e. having crowded or pushed it together, they drove it toward the mouth of Hell in such a manner as that it rose in the middle and shoaled off on each side.

289. *As when, etc.* From this to 'Cathaian coast,' v. 293, is evidently, as we have made it, parenthetic.—*polar winds*, i.e. winds in the region about the Pole.

290. *the Cronian sea*. So the ancients named the Polar Sea.

291. *the imagined way*, i.e. the north-east passage to the East by the north of Europe and Asia, which was then supposed to exist.

292. *Petsora*, or Petchora, a river which rises in the Ural mountains and enters the Arctic Ocean, forming a gulf of the same name westwards of Nova Zembla and the Sea of Karakoi.

293. *Cathaian coast*, i.e. the coast of China.—*the aggregated soil, etc.* This is certainly one of the most difficult passages in the poem, and no satisfactory explanation has as yet been given of it; the following may possibly approach to the truth. The idea in the poet's mind was the Roman road, with its raised central *agger*, and its lateral sloping *limites*, and very possibly he may have dictated 'aggerated' and not 'aggregated.' Death then struck the elevated part, that was to form the road, with his mace, and made it hard, cold, and dry, while it sufficed for him to look on the 'shoaling' *limites* to keep them firmly in their position, with the aid of the asphalt which was mixed through them or spread over them. We must observe that we have returned to the pointing of the original editions, which place a comma at 'move,' and a semicolon at 'slime' (ours being a period); that of the ordinary editions was made by Pearce, who, it is manifest, did not understand the passage. With respect to our conjecture of 'aggerated,' we may quote the following passage from Stubbes's *Anat. of Abuses*, p. 29): "They *exaggerate* a mountain of mire, and *gather* a heap of baggage together:" comp. ii. 590.

Of length prodigious, joining to the wall
 Immovable of this now fenceless World,
 Forfeit to Death ; from hence a passage broad,
 Smooth, easy, inoffensive, down to Hell.
 So, if great things to small may be compared,
 Xerxes, the liberty of Greece to yoke,
 From Susa, his Memnonian palace high,
 Came to the sea, and, over Hellespont
 Bridging his way, Europe with Asia joined ; 310
 And scourged with many a stroke the indignant waves.

Now had they brought the work by wondrous art,
 Pontifical, a ridge of pendent rock,
 Over the vexed Abyss, following the track
 Of Satan, to the selfsame place where he
 First lighted from his wing, and landed safe
 From out of Chaos, to the outside bare
 Of this round World : with pins of adamant
 And chains they made all fast, too fast they made
 And durable ! And now in little space 320
 The confines met of empyrean Heaven
 And of this World ; and on the left hand Hell,
 With long reach interposed ; three several ways,
 In sight, to each of these three places led.
 And now their way to Earth they had descried,

305. *inoffensive*. See on viii. 164.

306. *So, etc.* For an account of this invasion of Greece by Xerxes, see Herodotus, or our *History of Greece*.

313. *Pontifical*, i.e. bridge-making. A peculiar sense of the word, but agreeing with its derivation. We do not see in it any allusion to the Papacy.

314. *vexed*, sc. by winds, *vexatus* : see vii. 213.

320. *in little space, etc.*, i.e. there was no great interval between them, reckoning the bridge to Hell, while the stairs (iv. 501 *seq.*) connected the World with Heaven.

323. *With long, etc.* Because as the World was hung by a golden chain from Heaven (ii. *ad fin.*), these were much nearer to each other than Hell was to either.—*thres, etc.* There were properly only two, to Heaven and Hell, but he seems to reckon the way down to Earth as a third.

304. "Wide is the gate and broad is the way that leadeth to destruction."
Mat. vii. 13.—Greenwood.

307. *Ζυγὸν ἀμφιβαλεῖν δοῦλον Ἑλλάδι. Æsch. Pers. 50.—D.*

To Paradise first tending ; when, behold
 Satan, in likeness of an Angel bright,
 Betwixt the Centaur and the Scorpion steering
 His zenith, while the sun in Aries rose !
 Disguised he came ; but those his children dear 330
 Their parent soon discerned, though in disguise.—
 He, after Eve seduced, unminded slunk
 Into the wood fast by, and, changing shape
 To observe the sequel, saw his guileful act
 By Eve, though all unweeting, seconded
 Upon her husband, saw their shame that sought
 Vain covertures ; but when he saw descend
 The Son of God to judge them, terrified
 He fled ; not hoping to escape, but shun 340
 The present ; fearing, guilty, what his wrath
 Might suddenly inflict. That past, returned
 By night, and, listening where the hapless pair
 Sat in their sad discourse and various plaint,
 Thence gathered his own doom ; which understood
 Not instant, but of future time, with joy
 And tidings fraught, to Hell he now returned ;
 And at the brink of Chaos, near the foot

328. *Betwixt, etc.*, i.e. while the sun, which was in Aries, was rising on the earth, Satan was flying between the signs of Scorpio and Sagittarius (which he names the Centaur), and was therefore the space of nearly seven signs in advance of the sun. It would seem as if Milton conceived the passage out of the World to be in the direction of those signs. By 'steering (sc. for) his zenith' is meant directing his course to the zenith, or going directly upwards to the passage out of the World.

330. *Disguised*, sc. by taking the appearance of an 'Angel bright' to escape the notice of the Angels.

339. *not hoping, etc.* The meaning seems to be, he had no hope of being able eventually to escape whatever punishment might be inflicted on him for his deed, but he only sought to keep out of the way of it for the present.

345. *time*. In Milton's own editions there is a full stop here, the printer probably having taken *understood* to be the past tense instead of the past participle. Tickell made the correction.—*with joy, etc.* A Hendyadis, like "*munera lætitiæque Dei.*" *Æn.* i. 636.—*R.*

347. *And at, etc.* He seems to forget that they had seen Satan *within* the World, and therefore must have advanced beyond the foot of the bridge. Or his idea may have been, forgetting his description of the first landing of Satan, that he had lighted on the World close to the opening down to earth.

Of this new wondrous pontifice, unhop'd
 Met who to meet him came, his offspring dear.
 Great joy was at their meeting, and at sight 350
 Of that stupendous bridge his joy increased.

Long he admiring stood, till Sin, his fair
 Enchanting daughter, thus the silence broke :

“ O Parent, these are thy magnific deeds,
 Thy trophies ! which thou viewest as not thine own ;
 Thou art their author and prime architect.
 For I no sooner in my heart divin'd,
 My heart, which by a secret harmony
 Still moves with thine, joined in connection sweet,
 That thou on Earth hadst prospered, which thy looks 360
 Now also evidence, but straight I felt

Though distant from thee, worlds between, yet felt

That I must after thee with this thy son ;

Such fatal consequence unites us three !

Hell could no longer hold us in her bounds,

Nor this unvoyageable gulf obscure

Detain from following thy illustrious track.

Thou hast achieved our liberty, confined

Within Hell-gates till now, thou us impowered

To fortify thus far, and overlay 370

With this portentous bridge the dark Abyss.

Thine now is all this World ; thy virtue hath won

What thy hands builded not, thy wisdom gained

With odds what war hath lost, and fully avenged

Our foil in Heaven ; here thou shalt monarch reign,

There didst not. There let him still victor sway,

As battle hath adjudged, from this new World

Retiring, by his own doom alienated,

And henceforth monarchy with thee divide

Of all things, parted by the empyreal bounds, 380

348. *pontifice*, i.e. bridge. A word of the poet's own coinage.

368. *our*, i.e. of or for us : comp. iv. 129 ; viii. 423 ; ix. 908.—*P.*

370. *fortify*, i.e. build strongly.

380. *parted*, etc., i.e. each was separately to possess his own realm, without interfering with the other.

His quadrature, from thy orbicular World ;
Or try thee now more dangerous to his throne."

Whom thus the Prince of Darkness answered glad :

" Fair daughter, and thou, son and grandchild both,
High proof ye now have given to be the race
Of Satan—for I glory in the name,
Antagonist of Heaven's almighty King—
Ample have merited of me, of all
The infernal empire, that so near Heaven's door,
Triumphal with triumphal act, have met 390
Mine with this glorious work, and made one realm
Hell and this World, one realm, one continent
Of easy thoroughfare. Therefore while I
Descend through darkness, on your road with ease,
To my associate powers, them to acquaint
With these successes, and with them rejoice,
You two this way, among these numerous orbs,
All yours, right-down to Paradise descend ;
There dwell and reign in bliss ; thence on the earth
Dominion exercise and in the air, 400
Chiefly on Man, sole lord of all declared ;
Him first make sure your thrall, and lastly kill.
My substitutes I send ye, and create
Plenipotent on earth, of matchless might
Issuing from me. On your joint vigour now
My hold of this new kingdom all depends,

381. *quadrature*, i.e. square, Heaven. In ii. 1048, he says it was undetermined whether it was square or round ; here he says positively square. His reason was very probably, as Newton remarks, the square form of the New Jerusalem, which descends from heaven in the Apocalypse.

382. *try*, sc. and experience, prove. *Verb. prag.*

386. *Satan*, i.q. Adversary.

388. *Ample*. The copula is omitted, probably in imitation of Virgil.

391. *Mine*, sc. work. We have removed the comma from the end of the preceding verse, as it destroys the sense.

392. *continent*, i.e. one continuous tract, *continens*.

388. "The rulers of the darkness of this world." *Eph.* vi. 12.—*H.*

"Which with the Prince of Darkness fell somewhere
From heaven's bliss and everlasting rest." *F. Q.* iii. 8, 8.—*T.*

Through Sin to Death exposed by my exploit.
 If your joint power prevail, the affairs of Hell
 No detriment need fear; go, and be strong!"

So saying he dismissed them: they with speed 410
 Their course through thickest constellations held,
 Spreading their bane—the blasted stars looked wan,
 And planets, planet-struck, real eclipse
 Then suffered—the other way Satan went down
 The causeway to Hell-gate. On either side
 Disparted Chaos overbuilt exclaimed,
 And with rebounding surge the bars assailed
 That scorned his indignation. Through the gate,
 Wide open and unguarded, Satan passed,
 And all about found desolate; for those 420
 Appointed to sit there had left their charge,
 Flown the upper World; the rest were all
 Far to the inland retired, about the walls
 Of Pandemonium, city and proud seat
 Of Lucifer, so by allusion called

406. *If, etc.* Alluding to the formula for giving dictatorial power to the consuls at Rome. "Dent operam consulibus ne quid respublica detrimenti capiat." He possibly recollected that the consuls also were two in number.

413. *planet-struck.* Another play on words. Owing to the supposed malign influence of the planets in certain aspects, things or persons that withered and wasted away were said to be planet-struck; so also they were said to be fairy-struck.

415. *causey*, i.e. causeway; *chaussée*, Fr. *Causeway* has been formed from the French word just as *crayfish* from *écrevisse*, by the effort to form a word which might seem to have its roots in the language into which it had been adopted.

416. *exclaimed*, i.e. roared. Perhaps he had in recollection: "Deep calleth unto deep." *Ps.* xlii. 7.

417. *bars*, i.e. barriers.

420. *those*, i.e. Sin and Death.

409. "Be strong and of a good courage." *Deut.* xxxi. 7.—*N.*

412. "Quacunque ingreditur florentia proterit arva,
 Exuritque herbas, et summa cacumina carpit,
 Afflatuque suo populos, urbesque, domosque
 Polluit." *Ov. Met.* ii. 793.—*N.*

"Si parte e dove passa i campi lieti
 Secca, e pallido il sol ai fa repente." *Tasso, Ger. Lib.* ix. 1.—*Th.*

Of that bright star to Satan paragoned.
 There kept their watch the legions, while the Grand
 In council sat, solicitous what chance
 Might intercept their emperor sent ; so he
 Departing gave command, and they observed. 430
 As when the Tartar from his Russian foe,
 By Astracan, over the snowy plains,
 Retires ; or Bactrian Sophi, from the horns
 Of Turkish crescent, leaves all waste beyond
 The realm of Aladule, in his retreat
 To Tauris or Casbeen : so these, the late
 Heaven-banished host, left desert utmost Hell
 Many a dark league, reduced in careful watch
 Round their metropolis, and now expecting 440
 Each hour their great adventurer from the search
 Of foreign worlds. He through the midst unmarked,
 In shew plebeian Angel militant
 Of lowest order, passed ; and, from the door
 Of that Plutonian hall invisible,

426. *paragoned*, i.e. compared, likened ; *paragonare*, Ital. He seems to mean that the prophet by Lucifer understood Satan, and not the King of Babylon.

427. *the Grand*, i.e. the great ones ; *I Grandi*, Ital. He may have had in his mind the Grandees of the parliament and army in his own time.

431. *As when, etc.* The Russians had been extending their dominion eastwards, and had now advanced as far as Astrakhan, on the north-coast of the Caspian sea. They consequently had frequent conflicts with the nomadic tribes of the extensive eastern steppes, or wide grassy plains, who were of Tartar or Turkish race. Persia, in which was included Khorassan, the ancient Bactria, was at this time ruled by the Suffavee family, and hence the word Sophi was used in Europe, like Shah now, to signify the Persian monarch. During the sixteenth century there was continual warfare between the Persians and the Ottoman Turks, who were the masters of Asia Minor and Syria. Tauris, or Tebreez, was the capital of the early Suffavee monarchs, as Erdebil, to the east of it, had been the original seat of their family. Casveen lies south-east of Tebreez. By the realm of Aladule is meant the Greater Armenia, whose last monarch, named Aladule, had been defeated and slain by the Turkish emperor, Selim I. ; and the region *beyond* it was the country between it and Tebreez and Casveen. The Crescent, as is well known, is the Ottoman ensign.

438. *reduced*, i.e. drawn back ; *ridotti*, Ital.

430. "Namque ita discedens præceperat optimis armis
Æneas." *Æn.* ix. 40.—*K.*

Ascended his high throne, which, under state
 Of richest texture spread, at the upper end
 Was placed in regal lustre. Down awhile
 He sat, and round about him saw unseen.
 At last, as from a cloud, his fulgent head
 And shape star-bright appeared, or brighter, clad 450
 With what permissive glory since his fall
 Was left him, or false glitter. All amazed
 At that so sudden blaze, the Stygian throng
 Bent their aspect, and whom they wished beheld,
 Their mighty Chief returned: loud was the acclaim.
 Forth rushed in haste the great consulting peers,
 Raised from their dark Divan, and with like joy
 Congratulant approached him, who with hand
 Silence, and with these words attention, won:
 "Thrones, Dominations, Princedoms, Virtues, Powers!
 For in possession such, not only of right, 461
 I call ye, and declare ye now, returned,
 Successful beyond hope, to lead ye forth
 Triumphant out of this infernal pit,
 Abominable, accursed, the house of woe,

445. *state*, i.e. a state, a canopy: see on *Arcades*, 81.

456. *Forth, etc.* The hall in which was the throne and its state lay open for any one to enter it that pleased, while the chiefs sat in consultation in the council-chamber, which he names a Divan, perhaps because he had just been speaking of Oriental affairs. The Divan is properly the raised seat that runs round the wall at the upper end of rooms in the East.

441. "Infer se septus nebula, mirabile dictu,
 Per medios, miscetque viris, nec cernitur ulli . . .
 Dissimulant, et nube cava speculantur amicti . . .
 Vix ea fatus erat, cum circumfusa repente
 Scindit se nubes, et in æthera purgat apertum.
 Restitit Æneas, claraque in luce refulsit,
 Os humerosque deo similis." *Æn.* i. 439 seq.—*N.*

448. "That seeing unseen
 We may of their encounter frankly judge." *Ham.* iii. 1.—*B.*

449. Οἱ δὲ, φασίνοι
 Ἄσπερες ὡς νεφέεσσιν, μετέκπερον. *Apoll. Rh.* i. 239.—*T.*

458. "Paul stood . . . and beckoned with the hand unto the people; and when there was made a great silence he spake." *Acts* xxi. 40.—*K.*

And dungeon of our tyrant—now possess,
 As lords, a spacious world, to our native Heaven
 Little inferior, by my adventure hard
 With peril great achieved. Long were to tell
 What I have done, what suffered, with what pain 470
 Voyaged the unreal, vast, unbounded Deep
 Of horrible confusion, over which
 By Sin and Death a broad way now is paved,
 To expedite your glorious march; but I
 Toiled out my uncouth passage, forced to ride
 The untractable Abyss, plunged in the womb
 Of unoriginal Night and Chaos wild,
 That, jealous of their secrets, fiercely opposed
 My journey strange, with clamorous uproar,
 Protesting Fate supreme; thence how I found 480
 The new-created World, which fame in Heaven
 Long had foretold, a fabric wonderful,
 Of absolute perfection; therein Man
 Placed in a paradise, by our exile
 Made happy. Him by fraud I have seduced
 From his Creator, and, the more to increase
 Your wonder, with an apple! He thereat
 Offended—worth your laughter—hath given up
 Both his beloved Man and all his World
 To Sin and Death a prey, and so to us, 490
 Without our hazard, labour or alarm,
 To range in, and to dwell, and over Man
 To rule, as over all he should have ruled.
 True is, me also he hath judged, or rather
 Me not, but the brute serpent, in whose shape
 Man I deceived. That which to me belongs,
 Is enmity, which he will put between
 Me and mankind: I am to bruise his heel;

477. *unoriginal*, i.e. that has no origin or beginning.

478. *opposed, etc.* But, as Newton remarks, they did not oppose, but on the contrary, encouraged him. It is probable that the poet here, as so often elsewhere, did not accurately recollect the preceding part of the poem.

480. *Protesting, etc.*, i.e. asserting that it was contrary to the absolute decrees of Fate.

His seed—when is not set—shall bruise my head.
 A world who would not purchase with a bruise, 500
 Or much more grievous pain? Ye have the account
 Of my performance. What remains, ye Gods,
 But up, and enter now into full bliss?"

So having said, awhile he stood, expecting
 Their universal shout and high applause
 To fill his ear; when, contrary, he hears
 On all sides, from innumerable tongues,
 A dismal universal hiss, the sound
 Of public scorn. He wondered, but not long
 Had leisure, wondering at himself now more. 510
 His visage drawn he felt to sharp and spare,
 His arms clung to his ribs, his legs entwining
 Each other, till supplanted down he fell,
 A monstrous serpent, on his belly prone,
 Reluctant, but in vain; a greater power
 Now ruled him, punished in the shape he sinned,
 According to his doom. He would have spoke,
 But hiss for hiss returned with forked tongue
 To forked tongue; for now were all transformed
 Alike to serpents, all as accessories 520
 To his bold riot. Dreadful was the din
 Of hissing through the hall, thick swarming now
 With complicated monsters, head and tail,

499. *when is not set*, i.e. the exact time has not been set down or specified.
 Perhaps Milton dictated *said*, usually spelt *sed*; or *which* for 'whom.'

512. *clung*, a part., from *cling*, to squeeze or press.

513. *supplanted*, i.e. tripped up, *supplantatus*.

515. *Reluctant*. Probably used in the physical sense, struggling against.

521. *riot*. Used perhaps in the sense of the Latin *tumultus*, denoting a war
 or insurrection within the bounds of Italy, here of the World.

523. *complicated*, i.e. twined together.

514. "Dixit, et, ut serpens, in longum tenditur alvum;
 In pectusque cadit pronus; commissaque in unum
 Paullatim tereti sinuantur acumine crura . . .
 Ille quidem vult plura loqui, sed lingua repente
 In partes est fissa duas, nec verba volenti
 Sufficiunt, quotiesque aliquos parat edere questus
 Sibilat: hanc illi vocem Natura reliquit." *Ov. Met.* iv. 575.—N.

Scorpion, and Asp, and Amphisbæna dire,
 Ceraastes horned, Hydrus and Ellops drear,
 And Dipsas—not so thick swarmed once the soil
 Bedropt with blood of Gorgon, or the isle
 Ophiusa—but still greatest he the midst,
 Now Dragon grown, larger than whom the Sun
 Ingendered in the Pythian vale on slime, 530
 Huge Python; and his power no less he seemed
 Above the rest still to retain. They all
 Him followed, issuing forth to the open field,
 Where all yet left of that revolted rout,
 Heaven-fallen, in station stood or just array,
 Sublime with expectation when to see
 In triumph issuing forth their glorious Chief;
 They saw, but other sight instead! a crowd
 Of ugly serpents. Horror on them fell,
 And horrid sympathy; for what they saw 540
 They felt themselves now changing. Down their arms,
 Down fell both spear and shield, down they as fast,
 And the dire hiss renewed, and the dire form
 Caught by contagion, like in punishment,

524. *Scorpion, etc.* The following catalogue of serpents (the scorpion however is not such) seems to have been taken chiefly from Lucan, *Phars.* ix. 700 *seq.*, where they are all enumerated except the Hydrus or water-snake, and the Ellops, which last word usually signifies some kind of fish, but it is placed among the serpents by Pliny and Nicander.

526. *the soil, etc.*, *sc.* of Africa: see *Ov. Met.* iv. 616 *seq.*—*Ophiusa*. This was an island in the Mediterranean, which derived its name from the serpents with which it abounded.

529. *Dragon*. He is so named in the Apocalypse.

531. *and his power, etc.*, *i.e.* though thus degraded he retained over them his power and authority.

535. *in station, etc.*, either on guard or drawn up in military array to receive and do him honour.

536. *Sublime*, *i.e.* raised, erect: see on ii. 528.

541. *changing, sc. into*: see *Life of Milton*, p. 437.

529. "Ergo ubi diluvio tellus lutulenta recenti
 Solibus ætheriis, altoque recanduit æstu,
 Edidit innumeras species, . . .
 te quoque, maxime Python."

Ov. Met. i. 434.—K.

As in their crime. Thus was the applause they meant
 Turned to exploding hiss, triumph to shame,
 Cast on themselves from their own mouths.—There stood
 A grove hard by, sprung up with this their change,
 His will who reigns above, to aggravate
 Their penance, laden with fair fruit, like that 550
 Which grew in Paradise, the bait of Eve
 Used by the Tempter. On that prospect strange
 Their earnest eyes they fixed, imagining
 For one forbidden tree a multitude
 Now risen, to work them further woe or shame;
 Yet, parched with scalding thirst and hunger fierce,
 Though to delude them sent, could not abstain;
 But on they rolled in heaps, and up the trees
 Climbing, sat thicker than the snaky locks
 That curled Megæra. Greedily they plucked 560
 The fruitage, fair to sight, like that which grew

546. *exploding*, i.e. driving off the stage with hisses and other sounds, *explodens*.

547. *Cast, etc.*, i.e. they themselves, the actors, as it were, instead of the spectators, hissed one another.

557. *Though, so.* it was.

560. *curled*, i.e. formed the curls of.

561. *like that, etc.* The celebrated apples of Sodom, of which Josephus says, "They have a colour as if they were fit to be eaten; but if you pluck them with your hands, they dissolve into smoke and ashes." Tacitus (*Hist.* v. 7) speaks to the same effect. Modern travel has explained this wonder, like so many others. "Since Seetzen and Irby and Mangles, there has been no question that the celebrated Apple of Sodom is no other than the *Osher* of the Arabs, the *Asclepias procera* of the early writers, but now forming part of the genus *Callotropis*. The plant is a perennial, specimens of which have been found from ten to fifteen feet high, and seven or eight feet in girth. It has a grey, cork-like bark, with long oval leaves. The fruit resembles a large smooth apple or orange, and when ripe is of a yellow colour. It is even fair to the eyes and soft to the touch, but when pressed it explodes with a puff, leaving in the hand only the shreds of the rind, and a few fibres. It is indeed chiefly filled with air, like a bladder, which gives it the round form, while in the centre it is like a pod containing a quantity of fine silk with seeds. When green, the fruit, like the leaves and bark, affords, when cut or broken, a viscous, white, milky fluid, called by the Arabs *Osher-milk* (*Leben-osher*), and regarded by them as a cure for barrenness. This plant however, which, from being in Palestine found only on the shores of the Dead Sea, was locally regarded as being the special and cha-

546. "I will change their glory to shame." *Hos.* iv. 7.—*G.*

Near that bituminous lake where Sodom flamed ;
 This, more delusive, not the touch, but taste
 Deceived. They, fondly thinking to allay
 Their appetite with gust, instead of fruit
 Chewed bitter ashes, which the offended taste
 With spattering noise rejected. Oft they assayed,
 Hunger and thirst constraining ; drugged as oft,
 With hatefulest disrelish, writhed their jaws
 With soot and cinders filled ; so oft they fell 570
 Into the same illusion, not as Man [plagued ;
 Whom they triumphed once lapsed. Thus were they
 And, worn with famine, long and ceaseless hiss,
 Till their lost shape, permitted, they resumed ;
 Yearly enjoined, some say, to undergo
 This annual humbling, certain numbered days,
 To dash their pride and joy, for Man seduced.
 However, some tradition they dispersed
 Among the Heathen of their purchase got,

racteristic product of that lake, is produced also in Nubia, Arabia, and Persia, which at once breaks up this, one of the mysteries of the Dead Sea. It is no doubt found on these shores from the climate being here warmer, and therefore more congenial to it than in any other part of Palestine." *Kitto, Scripture Lands*, p. 126.

565. *with gust*, i.e. with a pleasurable sensation of taste ; *con gusto*, Ital.

568. *drugged*, i.e. nauseated, as people are by drugs. We have removed the comma from 'oft,' as 'they drugged' is the nom. to 'writhed.'

572. *triumphed*, sc. over. — *once lapsed*, i.e. who fell, was deceived, only once.

573. *Thus, etc.* We differ from all preceding editors and critics by taking 'hiss' as a verb, and 'long' and 'ceaseless' for adjectives or adverbs. The poet's own editions place, as we have done, a comma after 'famine,' but not after the preceding 'and.' Newton placed the comma after 'long.' We have also placed a stop at 'plagued.'

575. *Till, etc.* This idea seems to have been suggested to him by what the Fata Manto tells Adonio, in the *Orlando Furioso* (xliii. 98), of the change of the Faté into serpents every seventh day.

577. *dash*. This verb properly signifies to deteriorate a liquor by the admixture of an inferior one.

579. *purchase*, i.e. acquisition.

569.

"Et ora
 Tristia tentantum sensu torquebit amaror."

Verg. Geor. ii. 246.—

And fabled how the Serpent, whom they called 580
 Ophion, with Eurynomè—the wide-
 Encroaching Eve perhaps—had first the rule
 Of high Olympus, thence by Saturn driven
 And Ops, ere yet Dictæan Jove was born.

Meanwhile in Paradise the hellish pair
 Too soon arrived ; Sin, there in power before,
 Once actual, now in body, and to dwell
 Habitual habitant ; behind her Death,
 Close following pace for pace, not mounted yet
 On his pale horse ; to whom Sin thus began : 590

“ Second of Satan sprung, all-conquering Death !
 What thinkest thou of our empire now, though earned
 With travail difficult ? Not better far
 Than still at Hell’s dark threshold to have sat watch,
 Unnamed, undreaded, and thyself half-starved ? ”

Whom thus the Sin-born monster answered soon :
 “ To me, who with eternal famine pine,
 Alike is Hell, or Paradise, or Heaven ;
 There best, where most with ravin I may meet ;
 Which here, though plenteous, all too little seems 600
 To stuff this maw, this vast unhide-bound corpse.”

To whom the incestuous mother thus replied :

581. *the wide-encroaching*. A tolerably exact translation of Eurynome, applied as an epithet to Eve.

586. *Sin there, etc.*, i.e. Sin had been potentially there already, and caused one act.

593. *travail*, either journey or travail, toil. We have placed a note of interrogation instead of a comma after ‘difficult.’—*Not*, i.e. Is it not ?

599. *ravin*, i.e. rapine, booty.

601. *unhide-bound*, i.e. that the skin hangs loose on, and which therefore will take a great deal to fill it.

580. Ἡεὶδεν δ' ὡς πρῶτον Ὀφίων Εὐρυνόμη τε
 Ὠκεανὸς νυφέντος ἔχον κράτος Οὐλύμποιο.
 Ὡστε, βλή καὶ χερσίν, ὃ μὲν Κρόνῳ εἶκαθε τιμῆς,
 Ἡ δὲ Πέρη' ἔπρεσον δ' ἐνὶ κύμασιν Ὠκεανοῖο.
 Οἱ δὲ τέως μακάρεσσι θεοῖς Τιτῆσιν ἄνασσαν
 Ὀφρα Ζεὺς ἔτι κούρος ἐνὶ φρεσὶ νήπια εἰδὼς
 Δικταῖον νύλσκεν ὑπὸ σπέος. *Apoll. Rh. i. 503.—N.*

588. “ And I looked, and behold, a pale horse, and his name that sat upon him was Death.” *Rev. vi. 8.*

“Thou therefore on these herbs, and fruits, and flowers
Feed first; on each beast next, and fish, and fowl—
No homely morsels—and, whatever thing
The scythe of Time mows down, devour unspared;
Till I, in Man residing, through the race,
His thoughts, his looks, words, actions, all infect,
And season him thy last and sweetest prey.”

This said, they both betook them several ways, 610
Both to destroy, or unimmortal make
All kinds, and for destruction to mature
Sooner or later; which the Almighty seeing,
From his transcendent seat the Saints among,
To those bright Orders uttered thus his voice:

“See with what heat these dogs of Hell advance
To waste and havoc yonder World, which I
So fair and good created, and had still
Kept in that state, had not the folly of Man
Let in these wasteful furies, who impute 620
Folly to me—so doth the Prince of Hell
And his adherents—that with so much ease
I suffer them to enter and possess
A place so heavenly, and conniving seem
To gratify my scornful enemies,
That laugh, as if, transported with some fit
Of passion, I to them had quitted all,
At random yielded up to their misrule;
And know not that I called and drew them thither,
My hell-hounds, to lick up the draff and filth 630
Which Man’s polluting sin with taint hath shed
On what was pure; till, crammed and gorged, nigh burst,

616. *dogs of Hell*. From the use of the term ‘furies,’ v. 620, it is plain he had the passage of the Classics quoted below, in his mind.

623. *enter and possess*. These are terms of English law. *Enter* is i.q. enter on.

631. *with taint*, i.e. tainting.

616.

Μέλπε δὲ Κῆρας

θυμοβόρους, Ἰλῆος θεὸς κύνας, αἱ περὶ πᾶσαν

Ἥερα δινεύουσαι ἐπὶ ζωοῖσιν ἄγονται. *Apoll. Rh.* iv. 1665.—*St.*

With sucked and glutted offal, at one sling
 Of thy victorious arm, well-pleasing Son,
 Both Sin and Death, and yawning Grave at last,
 Through Chaos hurled, obstruct the mouth of Hell
 For ever, and seal up his ravenous jaws.
 Then Heaven and Earth renewed shall be made pure
 To sanctity that shall receive no stain.
 Till then the curse pronounced on both precedes." 640

He ended, and the heavenly audience loud
 Sung Hallelujah, as the sound of seas,
 Through multitude that sung :—"Just are thy ways,
 Righteous are thy decrees on all thy works ;
 Who can extenuate thee? Next, to the Son,
 Destined restorer of mankind, by whom
 New heaven and earth shall to the ages rise,
 Or down from Heaven descend."—Such was their song ;
 While the Creator, calling forth by name
 His mighty Angels, gave them several charge, 650
 As sorted best with present things. The sun
 Had first his precept so to move, so shine,

633. *glutted*, i.e. swallowed, *déglutir*, Fr.

639. *To*, i.e. for; *ad*, Lat.; *a*, Ital.—*precedes*, i.e. goes on before.

641. *loud*, etc. The construction is that they sang loudly; but the meaning must be that their singing was loud as the sound of seas. We have not altered the punctuation.—*Hallelujah*, i.e. *Praise Yah*, or Jehovah. The song then passes to the second person, as in iv. 724.

645. *extenuate*, i.e. weaken, diminish thy power.—*Next*, sc. they sung.

647. *New heaven*, etc., i.e. To, or for, the succeeding ages of the world (i.e. mankind: comp. xii. 549), a new heaven and earth shall either rise from its conflagration (2 *Pet.* iii. 12, 13), or descend from Heaven, alluding perhaps to the New Jerusalem.

651. *As sorted*, etc. We are to recollect that, in the view of the poet, previous to the Fall, it was perpetual Spring on earth, the sun moving continually in the equinoctial: see on iv. 268. The idea of the following changes was also derived from Ovid.

652. *his precept*, i.e. the precept given to him, sc. by the Angels.

633. "The souls of thine enemies, them shall he sling out as out of the middle of a sling." 1 *Sam.* xxv. 29.—*T.*

635. "And graves have yawned, and yielded up their dead."

Jul. Cæs. ii. 2.—*T.*

647. "And I saw a new heaven and a new earth. . . . And I saw the holy city, new Jerusalem, coming down from God out of heaven." *Rev.* xxi. 1.

As might affect the earth with cold and heat
 Scarce tolerable, and from the north to call
 Decrepit winter, from the south to bring
 Solstitial summer's heat ; to the blanc moon
 Her office they prescribed ; to the other five
 Their planetary motions and aspects,
 In sextile, square, and trine, and opposite
 Of noxious efficacy, and when to join
 In synod unbenevolent ; and taught the fixed
 Their influence malignant when to shower,
 Which of them, rising with the sun or falling,
 Should prove tempestuous : to the winds they set
 Their corners, when with bluster to confound
 Sea, air, and shore ; the thunder when to roll
 With terror through the dark ærial hall.
 Some say, he bid his Angels turn askance

660

656. *the blanc moon*, i.e. the white, bright moon ; *luna bianca*, Ital.—*the other five*, sc. planets, included in the following adjective.

659. *In sextile, etc.* These are terms of astrology, a pretended science, which Milton did not reject with perfect conviction. Planets were said to be in *conjunction* when in the same sign and degree, or having the same longitude ; in *sextile*, when distant from each other by a *sixth* of a circle, i.e. two signs, or 60 degrees ; in *quartile* (i.e. square), when distant by a *fourth* of a circle, i.e. three signs, or 90 degrees ; in *trine*, when distant by a *third* of a circle, i.e. four signs, or 120 degrees ; in *opposition*, when distant by *one-half* of a circle, i.e. six signs, or 180 degrees. Trine and Sextile are termed *benign*, Quartile and Opposition *malign aspects* ; Conjunction is regarded as *indifferent*.

661. *the fixed*, sc. stars.

664. *set*, i.e. appointed.—*corners*, i.e. sides, regions. He seems to use this word in the sense of the Hebrew *péah* (פֶּאֶה), which is properly *mouth*, *face*, and then *quarter* or *side* of the heavens, and which in some places, as *Lev. xix. 9*, *Am. iii. 12*, is rendered *corner* in our translation.—*when*, i.e. they set or appointed at what times they were to confound, etc., and when the thunder was to roll. He could hardly have meant that the winds were to roll the thunder, as that is contrary to what takes place in nature, thunder being rarely accompanied by wind.

668. *Some say, etc.* As the ecliptic cuts the equator at an angle of $23\frac{1}{2}$ de-

651. "Jupiter antiqui contraxit tempora veris,
 Perque hiemes, æstusque, et inæquales autumnos,
 Et breve ver, spatiis exegit quatuor annum.
 Tum primum siccis aër fervoribus ustus
 Canduit ; et ventis glacies adstricta pependit."

Or. Met. i. 116.—K.

The poles of earth twice ten degrees and more
 From the sun's axle; they with labour pushed 670
 Oblique the centric globe: some say, the sun
 Was bid turn reins from the equinoctial road
 Like distant breadth to Taurus with the seven
 Atlantic Sisters, and the Spartan Twins,
 Up to the Tropic Crab; thence down amain
 By Leo and the Virgin and the Scales,
 As deep as Capricorn, to bring in change
 Of seasons to each clime. Else had the spring
 Perpetual smiled on Earth with vernal flowers,
 Equal in days and nights, except to those 680
 Beyond the polar circles; to them day
 Had unbenighted shone, while the low sun,
 To recompense his distance, in their sight
 Had rounded still the horizon, and not known
 Or east or west; which had forbid the snow
 From cold Estotiland, and south as far

grees, on the supposition of these circles having coincided before the Fall, it became necessary to assume that one or the other of them had altered its position to that amount. If then the Ptolemaic system was the true one, the ecliptic, and consequently its poles, were moved; if the Copernican, the equator.

670. *the sun's axle*, i.e. the axis of the ecliptic, in which the sun moved.—*centric globe*, i.e. the earth.—*the sun was bid, etc.* A poetical mode of saying that the axis of the ecliptic was inclined to that of the equator. As consequently the vertical angles were the same, and the sun went as far from the equator on the north as on the south, he says that he was bid to turn 'like distant breadth,' i.e. to go to an equal distance on the north as on the south. From Aries, at which of course the sun was to set out, he was to proceed through Taurus, in which sign are the Pleiades, the seven daughters of Atlas, and Gemini, said to be Castor and Pollux, up to Cancer, i.e. the summer solstice. Proceeding then through Leo and Virgo, he reaches the equinox in Libra, and going southwards arrives at the winter solstice in Capricorn.

679. *Perpetual, etc.*, i.e. continued for ever to smile.

680. *except, etc.* If the sun were to be always in the equator, there could never be night at the poles, the sun going round and round continually in the horizon.

685. *which had forbid, etc.*, i.e. the snow would not have come so far south in the one, or so far north in the other hemisphere as it does at present, on account of the greater distance of the sun.

686. *Estotiland*. The northern portion of the American continent. In Mercator's Atlas it is that part which is now named Greenland, north of Baffin's Bay.

Beneath Magellan. At that tasted fruit
 The sun, as from Thyestean banquet, turned
 His course intended; else how had the world
 Inhabited, though sinless, more than now 690
 Avoided pinching cold and scorching heat?

These changes in the heavens, though slow, produced
 Like change on sea and land, sidereal blast,
 Vapour, and mist, and exhalation hot,
 Corrupt and pestilent. Now from the north
 Of Norumbega, and the Samoed shore,
 Bursting their brazen dungeon, armed with ice,
 And snow, and hail, and stormy gust and flaw,

687. *Magellan*, i.e. the Straits of Magellan, for there was no country so named, so called from their discoverer, the Portuguese navigator Magelhaens.—*At that, etc.*, i.e. this change *must* have taken place at that time, or there could not previously have been a perpetual spring. We may observe how he still clings to the Ptolemaic system, ascribing the change to the sun and not to the earth. The tale of Atreus serving up for food to his brother Thyestes the flesh of his own children is of course known to every reader.—*Thyestean*. This is to be read *Thyestean*: see *Life of Milton*, p. 449.

690. *more than now*, i.e. any more then than now.

693. *sidereal blast*, i.e. blasts produced by the malign influence of the constellations, *sidera*.

696. *Norumbega*. "This country," says Heylin, "hath on the north-east Nova Scotia, on the south-west Virginia." As Virginia at that time extended very far north, it is plain that Norumbega coincided with the present New England and part of New York: see Mercator's map, in which a town of this name is placed on the Hudson.—*Samoed*. This same author, speaking of "that part of the kingdom of Zagathay extending to the Scythian or Frozen Ocean, and bounded on the west with the river Ob," adds, "The inhabitants of this northern tract are now called by the name of Samoyeds." They are still so called. Samoed is the Russian *Samoweed*.

698. *gust and flaw*. These are words of nearly similar signification, denoting sudden blasts of wind. The latter seems to answer to *squall*, and is probably derived from *status*. Golding renders *turbo* (*Ov. Met.* xi. 551) by *flaw*. "These are but winds and *flaws* to try the floating vessel of our faith, whether it be stanch and sail well, whether our ballast be just, our anchorage and cable strong." *Reason of Church Government*, ii. 7. Shakespeare has, in his *Venus and Adonis*, "*Gusts* and foul *flaws* to herdmen and to herds;" and Jonson,—

"Still waked with winds more foul and contrary

Than any northern *gust* or southern *flaw*." *Case is Altered*, iii. 5.

The term *flaw* is, we believe, still in use among seamen.

697. "Luctantes ventos tempestatesque sonoras
 Imperio premit, ac vinclis et carcere fronat." *Æn.* i. 53.—*K*.

Boreas, and Cæcias, and Argestes loud,
 And Thrascias rend the woods and seas upturn ; 700
 With adverse blast upturns them from the south
 Notus and Afer, black with thunderous clouds
 From Serrationa ; thwart of these, as fierce,
 Forth rush the Levant and the Ponent winds,
 Eurus and Zephyr, with their lateral noise,
 Sirocco, and Libeccio. Thus began
 Outrage from lifeless things ; but Discord first,
 Daughter of Sin, among the irrational
 Death introduced, through fierce antipathy.
 Beast now with beast gan war, and fowl with fowl, 710
 And fish with fish ; to graze the herb all leaving
 Devoured each other ; nor stood much in awe
 Of Man, but fled him, or with countenance grim
 Glared on him passing. These were from without
 The growing miseries, which Adam saw
 Already in part, though hid in gloomiest shade,
 To sorrow abandoned, but worse felt within,
 And, in a troubled sea of passion tost,
 Thus to disburden sought with sad complaint :

699. *Boreas, etc.* Boreas is the north, Cæcias the north-east, Argestes the north-west, and Thrascias the north-north-west wind.

702. *Notus, etc.* Notus is the south, Afer the south-west wind.

703. *Serrationa.* This is not quite correctly spelt ; the Spanish name is Sierra (*de*) Leona, the Portuguese Serra (*de*) Leoa, i.e. Lioness-Mountain.—*thwart*, i.e. across, at right angles with.

704. *Levant and Ponent*, i.e. east and west winds ; *Levante e Ponente*, Ital.—*lateral noise*, i.e. the winds on the south side of them, the south-east and south-west, which he calls by their Italian names.

705. *Sirocco, etc.* This is the Italian Sirocco or Scirocco (as usual, he avoids the sound of *sh*), in Spanish *Jaloqua*, the south-east wind ; the Arabic Simûm, called in Hebrew *Zal'âfâ* (זל'אפא), from which the Italian and Spanish names are derived.—*Libeccio*, the south-west wind, the same as Afer.

710. *Beast now, etc.*, i.e. the warfare which was to prevail in future among animals, now commenced.

711. *all, sc. the beasts* ; for surely neither fowl nor fish grazed the herb, and there could hardly have been any fish in Paradise, at least none of the voracious kinds. It is also quite plain from what follows that it was only the beasts he meant.

719. *disburden*, sc. himself.

718. "The wicked are like the troubled see." *Is. lvii. 20.*—*Greenwood.*

"O miserable of happy! is this the end 720
 Of this new glorious World? and me so late
 The glory of that glory? who now, become
 Accursed of blessed, hide me from the face
 Of God, whom to behold was then my highth
 Of happiness. Yet well, if here would end
 The misery; I deserved it, and would bear
 My own deservings. But this will not serve;
 All that I eat and drink, or shall beget,
 Is propagated curse. O voice once heard
 Delightfully, *Encrease and multiply*, 730
 Now death to hear! for what can I encrease
 Or multiply, but curses on my head?
 Who of all ages to succeed, but, feeling
 The evil on him brought by me, will curse
 My head? *Ill fare our ancestor impure,*
For this we may thank Adam! but his thanks
 Shall be the execration. So, besides
 Mine own that bide upon me, all from me
 Shall with a fierce reflux on me redound;
 On me, as on their natural centre, light, 740
 Heavy though in their place. O fleeting joys
 Of Paradise, dear bought with lasting woes!
 Did I request thee, Maker, from my clay

720. *of happy*. Here, and in v. 723, *of* is used in its original sense of *from*.

728. *All that, etc.* Because the earth was cursed.

733. *to succeed*, i.e. future; *à venir*, Fr.

735. *My head*, i.e. me. Latinism. See our Horace, *Excurs. II*.

737. *the execration*, sc. just mentioned, v. 734.

738. *Mine own, etc.* This is perhaps the most perplexed, disagreeable, and unnatural passage in the poem. The familiarity of 'Ill fare,' etc., is unpleasant: see however on v. 396; but this is worse, for it is nearly unintelligible; such a mixture of bad physics and improper imagery rarely occurs. For a subst. to 'mine own' we must go back to 'curses,' v. 732; with 'all from me' we must supply sc. *the curses derived*; and what is the meaning of 'redounding with a reflux?' for bodies that redound are not of a fluid nature. But he uses 'redound' in an improper sense, as equivalent to 'light,' v. 740; and these curses, though lighting on him their centre, will weigh heavy, though according to the laws of physics they should not weigh anything there, the weight of bodies being only their tendency to the centre.

743. "I also am formed out of the clay." *Job xxxiii. 6.—B.*

To mould me Man ? did I solicit thee
 From darkness to promote me, or here place
 In this delicious garden ? As my will
 Concurred not to my being, it were but right
 And equal to reduce me to my dust,
 Desirous to resign and render back
 All I received, unable to perform 750
 Thy terms too hard, by which I was to hold
 The good I sought not. To the loss of that,
 Sufficient penalty, why hast thou added
 The sense of endless woes ? inexplicable
 Thy justice seems. Yet, to say truth, too late
 I thus contest ; then should have been refused
 Those terms whatever, when they were proposed.
 Thou didst accept them : wilt thou enjoy the good,
 Then cavil the conditions ? And, though God
 Made thee without thy leave, what if thy son 760
 Prove disobedient, and reproved retort :
Wherefore didst thou beget me ? I sought it not !
 Wouldst thou admit for his contempt of thee
 That proud excuse ? yet him not thy election,
 But natural necessity, begot.
 God made thee of choice his own, and of his own
 To serve him ; thy reward was of his grace,
 Thy punishment then justly is at his will.
 Be it so, for I submit ; his doom is fair,
 That dust I am, and shall to dust return. 770
 O welcome hour whenever ! Why delays
 His hand to execute what his decree
 Fixed on this day ? Why do I overlive ?

748. *equal*, i.e. just, *equus*.—*reduce*, i.e. bring back, *reduco*.

750. *unable*, etc. The language of English law.

751. *Thy*. Perhaps he dictated *the*.

766. *of choice*, i.e. of his will and pleasure, he chose to make thee.—*of his own*, i.e. with his own.—*thy reward*, i.e. any reward he chose to give thee.

773. *Fixed*, i.e. fixed or determined to take place.—*overlive*, i.e. live over or beyond it.

761. "Woe unto him that saith unto his father, What begetteth thou ?" *Is.* xlv. 10.—*St.*

Why am I mocked with death, and lengthened out
 To deathless pain? How gladly would I meet
 Mortality, my sentence, and be earth
 Insensible! how glad would lay me down
 As in my mother's lap! There I should rest,
 And sleep secure; his dreadful voice no more
 Would thunder in my ears; no fear of worse 780
 To me and to my offspring would torment me
 With cruel expectation.—Yet one doubt
 Pursues me still, lest all I cannot die;
 Lest that pure breath of life, the spirit of Man
 Which God inspired, cannot together perish
 With this corporeal clod. Then in the grave,
 Or in some other dismal place, who knows
 But I shall die a living death? O thought
 Horrid, if true! Yet why? it was but breath 790
 Of life that sinned. What dies but what had life
 And sin? the body properly hath neither.
 All of me then shall die. Let this appease
 The doubt, since human reach no further knows.
 For though the Lord of all be infinite,
 Is his wrath also? Be it, Man is not so,
 But mortal doomed. How can he exercise
 Wrath without end on Man, whom death must end?
 Can he make deathless death? That were to make
 Strange contradiction, which to God himself
 Impossible is held, as argument 800
 Of weakness, not of power. Will he draw out,
 For anger's sake, finite to infinite

782. *Yet one doubt, etc.* On this reasoning see *Life of Milton*, p. 206.

789. *it was, etc.*, i.e. what sinned was only the mind or soul, i.e. the life which God had breathed into him at his creation. It therefore must in consequence die, while, as for the body, it is mere dust, and of course subject to dissolution.

800. *is held*, sc. by the Schoolmen. It is the poet, not Adam, who thus speaks. But perhaps 'held' is, to be held: see Note II. at end of Book I.

779. "God thundereth with his voice." *Job xxxvii. 5.—T.*

784. "The Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." *Gen. ii. 7.*

In punished Man, to satisfy his rigour
 Satisfied never? That were to extend
 His sentence beyond dust and Nature's law,
 By which all causes else, according still
 To the reception of their matter, act,
 Not to the extent of their own sphere. But say
 That death be not one stroke, as I supposed,
 Bereaving sense, but endless misery 810
 From this day onward, which I feel begun
 Both in me, and without me, and so last
 To perpetuity . . . Ay me! that fear
 Comes thundering back with dreadful revolution
 On my defenceless head. Both Death and I
 Am found eternal, and incorporate both;
 Nor I on my part single; in me all
 Posterity stands cursed. Fair patrimony
 That I must leave ye, sons! Oh, were I able
 To waste it all myself, and leave ye none! 820
 So disinherited, how would ye bless
 Me, now your curse! Ah, why should all mankind,
 For one man's fault, thus guiltless be condemned?—
 If guiltless; but from me what can proceed
 But all corrupt, both mind and will depraved
 Not to do only, but to will the same
 With me? How can they then acquitted stand
 In sight of God? Him, after all disputes,
 Forced I absolve; all my evasions vain,
 And reasonings, though through mazes, lead me still 830
 But to my own conviction: first and last

806. *By which, etc.* According, as Newton observes, to the axiom of the Schools, *Omne efficiens agit secundum vires recipientis, non suas.*

808. *sphere*, sc. of operation, i.e. their power.

810. *Bereaving*, i.e. taking forcedly away; *berauben*, Germ.

813. *To perpetuity*. There surely is an aposiopesis here.

815. *Both Death, etc.*, i.e. Both Death is and I am. Instead of 'Am' we would now say *Are*; but such was the phraseology of that time.

"Which teacheth thee that thou and I am one."

As You Like It, i. 3.

See also *P. Q.* i. 7, 43.

822. *your curse*, i.e. the object of your curse, v. 735.

On me, me only, as the source and spring
 Of all corruption, all the blame lights due ;
 So might the wrath ! Fond wish ! couldst thou support
 That burden, heavier than the Earth to bear ;
 Than all the World much heavier, though divided
 With that bad Woman ? Thus, what thou desirest,
 And what thou fearest, alike destroys all hope
 Of refuge, and concludes thee miserable,
 Beyond all past example and future ; 840
 To Satan only like, both crime and doom.
 O Conscience, into what abyss of fears
 And horrors hast thou driven me ! out of which
 I find no way, from deep to deeper plunged."

Thus Adam to himself lamented loud,
 Through the still night ; not now, as ere Man fell,
 Wholesome, and cool, and mild, but with black air
 Accompanied, with damps and dreadful gloom ;
 Which to his evil conscience represented
 All things with double terror. On the ground 850
 Outstretched he lay, on the cold ground, and oft
 Cursed his creation, Death as oft accused
 Of tardy execution, since denounced
 The day of his offence. " Why comes not Death,"
 Said he, " with one thrice acceptable stroke
 To end me ? shall Truth fail to keep her word ?
 Justice divine not hasten to be just ?
 But Death comes not at call, Justice divine
 Mends not her slowest pace for prayers or cries.

841. *crime, etc.*, i.e. as to crime, etc.

859. *slowest*, i.e. very slow.

832. " Me, me adsum qui feci, in me convertite ferrum." *Æn.* ix. 427.—*K.*

850. " On the cold ground maugre himself he threw,
 For fell despatch to be so sorely crossed,
 And there all night himself in anguish tossed."
F. Q. vi. 4, 40.—*T.—K.*

854. "Ὁ Θάνατε, Θάνατε, πῶς αἰεὶ καλούμενος
 Οὕτω καθ' ἡμᾶρ οὐ δύνη μολεῖν ποτέ ;" *Soph. Phil.* 793.—*N.*

859. "Pede Pœna claudo." *Hor. Carm.* iii. 2, 32.—*N.*

O woods, O fountains, hillocks, dales, and bowers! 860
 With other echo late I taught your shades
 To answer, and resound far other song."—
 Whom thus afflicted when sad Eve beheld,
 Desolate where she sat, approaching nigh,
 Soft words to his fierce passion she assayed;
 But her with stern regard he thus repelled:

"Out of my sight, thou serpent! that name best
 Befits thee with him leagued, thyself as false
 And hateful. Nothing wants, but that thy shape
 Like his, and colour serpentine, may shew 870
 Thy inward fraud, to warn all creatures from thee
 Henceforth; lest that too heavenly form, pretended
 To hellish falsehood, snare them. But for thee
 I had persisted happy; had not thy pride
 And wandering vanity, when least was safe,
 Rejected my forewarning, and disdained
 Not to be trusted; longing to be seen,
 Though by the Devil himself; him overweening
 To over-reach; but, with the serpent meeting,
 Fooled and beguiled, by him thou, I by thee, 880
 To trust thee from my side; imagined wise,
 Constant, mature, proof against all assaults;
 And understood not all was but a shew,
 Rather than solid virtue; all but a rib
 Crooked by nature, bent, as now appears,
 More to the part sinister, from me drawn;
 Well if thrown out, as supernumerary
 To my just number found. Oh, why did God,
 Creator wise, that peopled highest Heaven

871. *fraud*, guile and wickedness, *fraus*.

872. *pretended*, i.e. stretched out or hung before, *præ-tendo*. "*Segeti præ-tendere sepe*." *Virg. Geor.* i. 270.—*P.*

874. *persisted*, i.e. remained, *persisto*.

875. *when least, etc.*, i.e. when there was least safety.

886. *the part sinister*: see viii. 465. It was an opinion that Adam had been created with a supernumerary rib on the left side.

861. "*Formosam resonare docet Amaryllida silvas*."

Virg. Bucol. i. 5.—*D.*

With Spirits masculine, create at last 890
 This novelty on Earth, this fair defect
 Of Nature, and not fill the world at once
 With men as Angels, without feminine?
 Or find some other way to generate
 Mankind? This mischief had not then befallen,
 And more that shall befall; innumerable
 Disturbances on Earth through female snares,
 And strait conjunction with this sex. For either
 He never shall find out fit mate, but such
 As some misfortune brings him, or mistake; 900
 Or whom he wishes most shall seldom gain,
 Through her perverseness, but shall see her gained
 By a far worse; or, if she love, withheld
 By parents; or his happiest choice too late
 Shall meet, already linked and wedlock-bound
 To a fell adversary, his hate or shame:
 Which infinite calamity shall cause
 To human life, and household peace confound."
 He added not, and from her turned; but Eve,
 Not so repulsed, with tears that ceased not flowing, 910
 And tresses all disordered, at his feet
 Fell humble; and, embracing them, besought
 His peace, and thus proceeded in her plaint:
 "Forsake me not thus, Adam! witness Heaven

899. *He*, i.e. the man.

905. *already*, i.e. when he is already.—*adversary*, i.e. a domestic enemy, one whom he either hates or is ashamed of. Milton, it is plain, had his own courtship of Miss Davis in view: see *Life*, p. 38.

910. *repulsed*, i.e. to be repulsed.

888. ὦ Ζεῦ, τί δὴ κίβδηλον ἀνθρώποις κακὸν
 Γυναῖκας ἐς φῶς ἡλίου κατέκισσας;
 Εἰ γὰρ βρότειον ἤθελες σπεῖραι γένος,
 Οὐκ ἐκ γυναικῶν χρὴν παρασχέσθαι τόδε, κ.τ.λ.

Eur. Hip. 616.—N.

898. "The course of true love never did run smooth:
 But either it was different in blood; . . .
 Or else misgrafted in respect of years; . . .
 Or else it stood upon the choice of friends."

Mids. Night's Dream, i. 1.—*N.*

What love sincere and reverence in my heart
 I bear thee, and unweeting have offended,
 Unhappily deceived ! Thy suppliant
 I beg, and clasp thy knees ; bereave me not,
 Whereon I live, thy gentle looks, thy aid,
 Thy counsel, in this uttermost distress 920
 My only strength and stay. Forlorn of thee
 Whither shall I betake me, where subsist ?
 While yet we live, scarce one short hour perhaps,
 Between us two let there be peace ; both joining,
 As joined in injuries, one enmity
 Against a foe by doom express assigned us,
 That cruel Serpent. On me exercise not
 Thy hatred for this misery befallen,
 On me already lost, me than thyself
 More miserable. Both have sinned, but thou 930
 Against God only, I against God and thee ;
 And to the place of judgement will return,
 There with my cries importune Heaven, that all
 The sentence, from thy head removed, may light
 On me, sole cause to thee of all this woe,
 Me, me only, just object of his ire."

She ended weeping, and her lowly plight,
 Immovable till peace obtained from fault
 Acknowledged and deplored, in Adam wrought
 Commiseration. Soon his heart relented 940
 Toward her, his life so late and sole delight,
 Now at his feet submissive in distress ;
 Creature so fair his reconciliation seeking,
 His counsel, whom she had displeased, his aid.
 As one disarmed, his anger all he lost,
 And thus with peaceful words upraised her soon :

931. *Against, etc.* See Final Note on *Lycidas*.

936. *Me, etc.* This line, it will be seen, commences with two trochees : see *Life of Milton*, p. 446.

937. *She ended, etc.* It is quite clear that Milton had in his mind the scene of his reconciliation with his first wife : see *Life*, p. 40.

938. *obtained*, i.e. should be obtained.

931. "Against thee, thee only have I sinned." *Ps.* li. 4.—*G.*

"Unwary, and too desirous, as before
 So now, of what thou knowest not, who desirest
 The punishment all on thyself. Alas!
 Bear thine own first, ill able to sustain 950
 His full wrath, whose thou feelest, as yet least part,
 And my displeasure bearest so ill. If prayers
 Could alter high decrees, I to that place
 Would speed before thee, and be louder heard,
 That on my head all might be visited;
 Thy frailty and infirmer sex forgiven,
 To me committed, and by me exposed.
 But rise; let us no more contend, nor blame
 Each other, blamed enough elsewhere, but strive,
 In offices of love, how we may lighten 960
 Each other's burden, in our share of woe;
 Since this day's death denounced, if aught I see,
 Will prove no sudden, but a slow-paced evil,
 A long day's dying, to augment our pain,
 And to our seed—O hapless seed!—derived."

To whom thus Eve, recovering heart, replied:

"Adam, by sad experiment I know
 How little weight my words with thee can find,
 Found so erroneous; thence by just event
 Found so unfortunate. Nevertheless, 970
 Restored by thee, vile as I am, to place
 Of new acceptance, hopeful to regain
 Thy love, the sole contentment of my heart,
 Living or dying, from thee I will not hide
 What thoughts in my unquiet breast are risen,
 Tending to some relief of our extremes,
 Or end; though sharp and sad, yet tolerable,
 As in our evils, and of easier choice,

951. *whose, etc.*, i.e. of whose wrath thou feelest as yet the least part. *Whose* can hardly be *of which*. The dramatists often use *who* of things.

976. *extremes*, i.e. the state of extreme misery in which they were. Perhaps he uses the plural in imitation of the Classics.

978. *As in, etc.*, i.e. considering our evils. "*Ut in tali re etiam fortuna laudatur.*" Cic. *Ad Fam.* iv. 9. "Non nihil, *ut in tantis malis*, est profectum." *Id ib.* xii. 2.—*R.—descent*, i.e. those who are to descend from us.

If care of our descent perplex us most,
 Which must be born to certain woe, devoured 980
 By Death at last—and miserable it is
 To be to others cause of misery,
 Our own begotten, and of our loins to bring
 Into this cursed world a woeful race,
 That after wretched life must be at last
 Food for so foul a monster—in thy power
 It lies, yet ere conception, to prevent
 The race unblest, to being yet unbegot.
 Childless thou art, childless remain; so Death
 Shall be deceived his glut, and with us two 990
 Be forced to satisfy his ravenous maw.
 But if thou judge it hard and difficult,
 Conversing, looking, loving, to abstain
 From love's due rites, nuptial embraces sweet,
 And with desire to languish without hope,
 Before the present object languishing
 With like desire, which would be misery
 And torment less than none of what we dread;
 Then, both ourselves and seed at once to free
 From what we fear for both, let us make short, 1000
 Let us seek Death, or, he not found, supply
 With our own hands his office on ourselves.
 Why stand we longer shivering under fears,
 That shew no end but death, and have the power,

987. *prevent*, i.e. come before, anticipate, *prævenio*.

989. In both of Milton's own editions this and the following verse are thus printed:—

"Childless thou art, childless remain,
 So Death shall be deceived his glut and with us two."

Instances of this incorrect mode of printing are not infrequent in the dramatists. Even in that unjustly neglected poem the '*Leonidas*' of Glover (Cooke's edit.), we have met the following instance:—

"The experienced troop. They lock their shields,
 And wedged in dense arrangement repossess the void." viii. 506.

996. *the present object*, i.e. the object that is present.

1000. *make short*, sc. work. This was a usual expression at that time. Thus, at the martyrdom of Cranmer, when he would renew his repentance for his recantation, Lord Williams of Thame, who presided, cried, "*Make short, make short!*" The Germans say, *Mache es kurz*.

Of many ways to die the shortest choosing,
Destruction with destruction to destroy?"

She ended here, or vehement despair
Broke off the rest; so much of death her thoughts
Had entertained as dyed her cheeks with pale.
But Adam, with such counsel nothing swayed, 1010
To better hopes his more attentive mind
Labouring had raised, and thus to Eve replied:

"Eve, thy contempt of life and pleasure seems
To argue in thee something more sublime
And excellent than what thy mind contemns;
But self-destruction therefore sought refutes
That excellence thought in thee, and implies
Not thy contempt, but anguish and regret
For loss of life and pleasure overloved.
Or if thou covet death, as utmost end 1020
Of misery, so thinking to evade
The penalty pronounced, doubt not but God
Hath wiselier armed his vengeful ire than so
To be forestalled; much more I fear lest death,
So snatched, will not exempt us from the pain
We are by doom to pay; rather such acts
Of contumacy will provoke the Highest
To make death in us live. Then let us seek
Some safer resolution, which methinks
I have in view, calling to mind with heed 1030
Part of our sentence, that thy seed shall bruise
The Serpent's head: piteous amends! unless
Be meant, whom I conjecture, our grand foe,
Satan, who in the serpent hath contrived
Against us this deceit. To crush his head
Would be revenge indeed; which will be lost

1011. *attentive*, i.e. that had attended to what had been said and done.

1024. *forestalled*, i.e. anticipated: comp. *Comus*, 285.

1007. "Hæc effata silet, pallor simul occupat ora."

Æn. iv. 499.—*Jortin*.

"Maculisque trementes
Interfusa genas, et pallida morte futura." *Ib.* 446.—*H.*

By death brought on ourselves, or childless days
 Resolved as thou proposest ; so our foe
 Shall scape his punishment ordained, and we
 Instead shall double ours upon our heads. 1040
 No more be mentioned then of violence
 Against ourselves, and wilful barrenness,
 That cuts us off from hope, and savours only
 Rancour and pride, impatience and despite,
 Reluctance against God and his just yoke
 Laid on our necks. Remember with what mild
 And gracious temper he both heard and judged,
 Without wrath or reviling. We expected
 Immediate dissolution, which we thought
 Was meant by death that day ; when lo ! to thee 1050
 Pains only in child-bearing were foretold,
 And bringing forth, soon recompensed with joy,
 Fruit of thy womb ; on me the curse aslope
 Glanced on the ground. With labour I must earn
 My bread ; what harm ? Idleness had been worse.
 My labour will sustain me ; and, lest cold
 Or heat should injure us, his timely care
 Hath unbesought provided, and his hands
 Clothed us unworthy, pitying while he judged.
 How much more, if we pray him, will his ear 1060
 Be open, and his heart to pity incline,
 And teach us further by what means to shun
 The inclement seasons, rain, ice, hail, and snow !
 Which now the sky, with various face, begins
 To shew us in this mountain, while the winds

1052. *recompensed*, i.e. to be recompensed.

1054. *Glanced*. Warburton here says, "The quibble here is intolerable." We may add that the expressions which follow, of earning his bread, and living by his labour, are rather too familiar, and suggestive of a state of society of which there could be no idea in Paradise.

1064. *Which*, i.e. symptoms of which. He could as yet have known nothing of these phenomena.

1062. "She remembereth no more the anguish, for joy that a man is born into the world." *John* xvi. 21.—K.

Blow moist and keen, shattering the graceful locks
 Of these fair spreading trees ; which bids us seek
 Some better shroud, some better warmth, to cherish
 Our limbs benumbed, ere this diurnal star
 Leave cold the night ; how we his gathered beams 1070
 Reflected may with matter sere foment,
 Or by collision of two bodies grind
 The air attrite to fire ; as late the clouds,
 Justling, or pushed with winds, rude in their shock,
 Tine the slant lightning, whose thwart flame driven down
 Kindles the gummy bark of fir or pine,
 And sends a comfortable heat from far,
 Which might supply the sun. Such fire to use,
 And what may else be remedy or cure
 To evils which our own misdeeds have wrought, 1080
 He will instruct us praying, and of grace
 Beseeching him ; so as we need not fear
 To pass commodiously this life, sustained
 By him with many comforts, till we end
 In dust, our final rest and native home.
 What better can we do, than to the place
 Repairing where he judged us, prostrate fall
 Before him reverent, and there confess

1066. *shattering*, i.e. breaking to pieces ; *schetteren*, Dutch ; *schmettern*, Germ.—*locks*. This natural and obvious figure is to be found in other languages also. Thus *δρὺς ὑψικέμους*. *Il.* xxiii. 118. "*Arboribusque coma*." *Hor. Carm.* iv. 7, 2.

1069. *diurnal star*, i.e. the star of day, the sun : comp. *Lycid.* 168.

1070. *his gathered beams*, etc. This we believe could only be effected by means of a concave mirror.—*sere*, i.e. dry : see on *Lycidas*, 2.—*foment*. Having the Latin *fomes* in his mind, he uses this verb in an improper sense.

1072. *by collision*, etc. He seems to suppose that in the collision of two bodies, as two flints or a flint and steel, it is the air that yields the fire.—*late*, i.e. of late, since the alteration of the elements after the Fall.

1075. *Tine*, i.e. kindle, A.-S. *tenban*.

1078. *supply*, sc. the place of.

1071. "Suscepitque ignem foliis, atque arida circum
 Nutrimenta dedit, rapuitque in fomite flammam."

Æn. i. 175.—*H.*

1073. "Multa videmus enim cælestibus incita flammis
 Fulgere, cum cæli donavit plaga vapores." *Lucr.* v. 1093.—*K.*

Humbly our faults, and pardon beg, with tears
Watering the ground, and with our sighs the air 1090
Frequenting, send from hearts contrite, in sign
Of sorrow unfeigned, and humiliation meek?
Undoubtedly he will relent, and turn
From his displeasure, in whose look, serene,
When angry most he seemed and most severe,
What else but favour, grace, and mercy shone?"

So spake our father penitent, nor Eve
Felt less remorse. They forthwith, to the place
Repairing where he judged them, prostrate fell
Before him reverent, and both confessed 1100
Humbly their faults, and pardon begged, with tears
Watering the ground, and with their sighs the air
Frequenting, sent from hearts contrite, in sign
Of sorrow unfeigned, and humiliation meek.

1091. *Frequenting*, i.e. filling, *frequens*.

1098. *They forthwith*, etc. A repetition of v. 1086 *seq.*, in imitation of the Classics: see *Virg. Georg.* iv. 538 *seq.*, 541 *seq.*

BOOK XI.



THE ARGUMENT.

The Son of God presents to his Father the prayers of our first parents now repenting, and intercedes for them. God accepts them, but declares that they must no longer abide in Paradise; sends Michael with a band of Cherubim to dispossess them; but first to reveal to Adam future things: Michael's coming down. Adam shews to Eve certain ominous signs; he discerns Michael's approach; goes out to meet him; the Angel denounces their departure. Eve's lamentation. Adam pleads, but submits: The Angel leads him up to a high hill; sets before him in vision what shall happen till the Flood.

THUS they in lowliest plight repentant stood,
Praying; for from the mercy-seat above
Prevenient grace descending had removed
The stony from their hearts, and made new flesh
Regenerate grow instead, that sighs now breathed
Unutterable, which the Spirit of prayer

1. *lowliest*, i.e. very, extremely lowly; the superlative here, as elsewhere, being used as in the Classic and Italian languages.—*stood*. In x. 1099, he had said, 'fell prostrate.' Hence the commentators say that 'stood' only denotes the act, and is i.q. *were*. But perhaps the idea was in the poet's mind of the humble penitent Publican, who, "*standing* afar off" said, "God be merciful to me a sinner!" *Luke* xviii. 13. It is also said there that the Pharisee "*stood* and prayed;" and our Lord says, "And when ye *stand* praying." *Mark* xi. 25.

3. *Prevenient*, i.e. preventing, anticipating, what comes before it is sought, *præveniens*.

5. *Regenerate*, i.e. regenerated; generated, produced anew.—*breathed*. The nom. to this verb is 'hearts,' so that the expression is not quite correct, for the heart does not breathe.

3. "I will take the stony heart out of their flesh, and will give them a heart of flesh." *Ezek.* xi. 19.—*T*.

5. "Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought. But the Spirit itself maketh intercession for us with groanings which cannot be uttered." *Rom.* viii. 26.—*H*.

Inspired, and winged for Heaven with speedier flight
 Than loudest oratory. Yet their port
 Not of mean suitors, nor important less
 Seemed their petition, than when the ancient pair, 10
 In fables old, less ancient yet than these,
 Deucalion and chaste Pyrrha, to restore
 The race of mankind drowned, before the shrine
 Of Themis stood devout. To Heaven their prayers
 Flew up, nor missed the way, by envious winds
 Blown vagabond or frustrate: in they passed
 Dimensionless through heavenly doors; then clad
 With incense, where the golden altar fumed,
 By their great Intercessor, came in sight

8. *Yet, etc.* This connects with 'Praying,' v. 2.—*their port* (sc. *was*), i.e. their bearing, deportment: comp. *Comus*, 297.

16. *vagabond*, i.e. wandering, made to wander, *vagabundus*.—*frustrate*, i.e. frustrated, made vain, *frustra*.

18. *where, etc.* In the *Revelation* frequent mention occurs of "the golden altar which was before the throne of God."

10. "Ut templi tetigere gradus, procumbit uterque
 Pronus humi, gelidoque pavens dedit oscula saxo.
 Atque ita :
 'Dic, Themis, qua generis damnum reparabile nostri
 Arte sit, et mersis fer opem, mitissima, rebus.'"

Ov. Met. i. 378.—K.

24. "Tarde non furon già queste preghiere
 Che derivar da giusto umil desio ;
 Ma sen volaro al ciel pronte e leggere,
 Come pennuti angelli, innanzi a Dio."

Tasso, Ger. Lib. xiii. 72.—T.

16. "Detulit aura preces ad me non invida blandas."

Ov. Met. x. 642.—N.

18. "Let my prayer be set before thee like incense." *Ps. cxli. 2.—T.* "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up unto God out of the angel's hand." *Rev. viii. 3, 4.—T.*

"Thou dost the prayers of the righteous seed
 Present before the Majesty divine,
 And His avenging wrath to clemency incline."

F. Q. i. 10, 51.—K.

Before the Father's throne. Them the glad Son 20
Presenting thus to intercede began :

" See, Father, what first-fruits on Earth are sprung
From thy implanted grace in Man ; these sighs
And prayers, which in this golden censer, mixed
With incense, I thy priest before thee bring ;
Fruits of more pleasing savour, from thy seed
Sown with contrition in his heart, than those
Which, his own hand manuring, all the trees
Of Paradise could have produced, ere fallen
From innocence. Now therefore bend thine ear 30
To supplication ; hear his sighs, though mute ;
Unskilful with what words to pray, let me
Interpret for him, me his advocate
And propitiation ; all his works on me,
Good or not good, ingraft ; my merit those
Shall perfect, and for these my death shall pay.
Accept me, and in me from these receive
The smell of peace toward Mankind : let him live
Before thee reconciled, at least his days
Numbered, though sad ; till death, his doom—which I
To mitigate thus plead, not to reverse— 41
To better life shall yield him, where with me
All my redeemed may dwell in joy and bliss,
Made one with me, as I with thee am one."

To whom the Father, without cloud, serene :
" All thy request for Man, accepted Son,
Obtain ; all thy request was my decree.

26. *Fruits, etc.* Another play on words.

28. *manuring.* See on iv. 628.

47. *all thy request*, sc. for. Everything relating to Man had been already determined by the Divine decree.

30. "Hearken . . . and consider and incline thine ear." *Ps.* xlv. 10.—*K.*

33. "We have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins." 1 *John* ii. 1.—*N.*

38. "And the Lord smelled a sweet savour ; and the Lord said in his heart, I will not again curse the ground any more for man's sake." *Gen.* viii. 21.—*K.*

44. "That they also may be one in us . . . even as we are one." *John* xvii. 21.—*H.*

But, longer in that Paradise to dwell
 The law I gave to Nature him forbids ;
 Those pure immortal elements, that know 50
 No gross, no unharmonious mixture foul,
 Eject him, tainted now, and purge him off,
 As a distemper, gross, to air as gross,
 And mortal food, as may dispose him best
 For dissolution wrought by sin, that first
 Distempered all things, and of incorrupt
 Corrupted. I at first with two fair gifts
 Created him endowed, with happiness
 And immortality ; that fondly lost,
 This other served but to eternize woe, 60
 Till I provided death : so death becomes
 His final remedy, and, after life
 Tried in sharp tribulation and refined
 By faith and faithful works, to second life,
 Waked in the renovation of the just,
 Resigns him up with heaven and earth renewed.—
 But let us call to synod all the Blest
 Through Heaven's wide bounds ; from them I will not hide
 My judgements, how with Mankind I proceed,
 As how with peccant Angels late they saw, 70
 And in their state, though firm, stood more confirmed.”
 He ended, and the Son gave signal high

50. *Those pure, etc.* He supposes that everything in the Garden was pure as in Heaven itself, and would therefore reject sin and pollution. It was probably some idea of this kind that gave origin to the Jewish fiction of Paradise having been removed up to Heaven : see on iii. 353.

56. *of incorrupt*, i.e. from the state of incorrupt : see on iv. 153.

66. *Resigns*, i.e. will resign.

52. “The land itself vomiteth out his inhabitants.” *Lev. xviii. 25.—St.*

72. Ζεὺς δὲ Θέμιστα κέλευσε θεοὺς ἀγορήνδε καλέσσαι
 Κρατὸς ἀπ’ Οὐλύμποιο πολυπτόχου· ἡ δ’ ἄρα πάντη
 Φοιτήσασα κέλευσε Διὸς πρὸς δῶμα νέεσθαι.
 Οὐτε τις οὖν Ποταμῶν ἀπήν, νόσφ’ Ὀκεανοῖο,
 Οὐτ’ ἄρα Νυμφῶν, αἱ τ’ ἔλσεια καλὰ νέμονται,
 Καὶ πηγὰς ποταμῶν, καὶ πίσεια ποιήεντα.
 Ἐλθόντες δ’ ἐς δῶμα Διὸς νεφεληγερέταο
 Ξεστῆς αἰθούσῃσι ἐφίζανον. *Il. xx. 4.—K.*

To the bright minister that watched. He blew
 His trumpet, heard in Oreb since perhaps
 When God descended, and perhaps once more
 To sound at general doom. The angelic blast
 Filled all the regions. From their blissful bowers
 Of amarantine shade, fountain or spring,
 By the waters of life, where'er they sat
 In fellowships of joy, the Sons of Light
 Hasted, resorting to the summons high,
 And took their seats, till from his throne supreme
 The Almighty thus pronounced his sovran will:

80

"O Sons, like one of us Man is become
 To know both good and evil, since his taste
 Of that defended fruit. But let him boast
 His knowledge of good lost and evil got,
 Happier, had it sufficed him to have known
 Good by itself, and evil not at all.

He sorrows now, repents, and prays contrite,
 My motions in him; longer than they move...

90

74. *perhaps*. For the poet had no means of knowing whether it was the same trumpet or not.

79. *By the, etc.*, i.e. *from by the, etc.*: comp. iii. 358, v. 652.

82. *took their seats*, sc. and sat, *Verb. præg.* Bentley says: "If the poet gave it thus, he had forgot himself; for he never makes the Angels to sit round the throne of God." To this it may be replied that this is the only occasion on which they formed a *synod*. Milton, however, as we may see, had Homer in view.

86. *defended*, i.e. forbidden; *défendu*, Fr. The word often occurs in this sense in the old laws and statutes, a remnant of the Norman-French.

91. *they move*, sc. he may not continue to do so. There is evidently a break

74. "And Mount Sinai was altogether on a smoke because the Lord descended upon it in fire . . . and when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake." *Ex.* xix. 18.—*K.* "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise." *1 Thes.* iv. 16.—*N.*

79. "A pure river of water of life." *Rev.* xxi. 1.—*G.*

84. "And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken." *Gen.* iii. 22, 23.

His heart I know how variable and vain,
 Self-left. Lest therefore his now bolder hand
 Reach also of the Tree of Life, and eat,
 And live for ever, dream at least to live
 For ever, to remove him I decree,
 And send him from the garden forth, to till
 The ground whence he was taken, fitter soil.

“Michael, this my behest have thou in charge. 100
 Take to thee, from among the Cherubim,
 Thy choice of flaming warriors; lest the Fiend,
 Or in behalf of Man, or to invade
 Vacant possession, some new trouble raise.
 Haste thee, and from the Paradise of God
 Without remorse drive out the sinful pair,
 From hallowed ground the unholy, and denounce
 To them and to their progeny from thence
 Perpetual banishment. Yet, lest they faint
 At the sad sentence rigorously urged—
 For I behold them softened, and with tears 110
 Bewailing their excess—all terror hide.
 If patiently thy bidding they obey,
 Dismiss them not disconsolate; reveal
 To Adam what shall come in future days,
 As I shall thee enlighten; intermix
 My covenant in the Woman’s seed renewed.
 So send them forth, though sorrowing, yet in peace;
 And on the east side of the garden place,
 Where entrance up from Eden easiest climbs,
 Cherubic watch, and of a sword the flame 120
 Wide-waving, all approach far off to fright,
 And guard all passage to the Tree of Life;

in the sense here, which we have ventured to mark. Possibly however the printer omitted *so* before ‘longer.’

92. *His heart, etc.*, i.e. for his heart.

99. *Michael*. He may have selected this archangel for this office because he had not yet appeared as an actor in the poem (Book VI. being episodic), like Uriel, Gabriel, and Raphael.

102. *invade, etc.*, i.e. enter on (*invado*) the property that was lying unguarded. The language is partly legal.

105. *remorse*, i.e. pity: see on i. 605.

Lest Paradise a receptacle prove
To Spirits foul, and all my trees their prey,
With whose stolen fruit Man once more to delude."

He ceased, and the archangelic Power prepared
For swift descent ; with him the cohort bright
Of watchful Cherubim. Four faces each
Had, like a double Janus, all their shape
Spangled with eyes, more numerous than those 130
Of Argus, and more wakeful than to drowse,
Charmed with Arcadian pipe, the pastoral reed
Of Hermes, or his opiate rod. Meanwhile,
To resalute the World with sacred light,
Leucothea waked, and with fresh dews embalmed
The earth ; when Adam and first matron Eve
Had ended now their orisons, and found
Strength added from above, new hope to spring
Out of despair, joy, but with fear yet linked ;
Which thus to Eve his welcome words renewed : 140

"Eve, easily may faith admit that all
The good which we enjoy from Heaven descends.
But that from us aught should ascend to Heaven
So prevalent as to concern the mind
Of God high-blest, or to incline his will,
Hard to belief may seem ; yet this will prayer
Or one short sigh of human breath, upborne
Even to the seat of God. For since I sought
By prayer the offended Deity to appease,

135. *Leucothea*. This Grecian goddess was said to have been Ino, the daughter of Cadmus, who was made a goddess of the sea. Her name signifying *White*- or *Bright-goddess*, the Latins rather strangely identified her with their *Mater Matuta*, whose name also signifies *Bright-goddess*, but who was really the goddess of the Dawn : see our *Mythol.* p. 475, 3rd edit. Milton stands alone in giving the office of *Matuta* to *Leucothea*.

140. *Which, etc.*, i.e. which feelings of hope and joy his words 'renewed' in, brought back to, the mind of Eve.

131.

"Vidit Cyllenius omnes,
Succubuisse oculos, adopertaque lumina somno.
Supprimat extemplo vocem, firmatque soporem,
Languida permulcens medicata lumina virga."

Ov. Met. i. 713.—*K.*

Kneeled and before him humbled all my heart, 150
 Methought I saw him, placable and mild,
 Bending his ear ; persuasion in me grew
 That I was heard with favour ; peace returned
 Home to my breast, and to my memory
 His promise, that thy seed shall bruise our Foe ;
 Which, then not minded in dismay, yet now
 Assures me that the bitterness of death
 Is past, and we shall live. Whence hail to thee !
 Eve rightly called, Mother of all Mankind,
 Mother of all things living, since by thee 160
 Man is to live, and all things live for Man."

To whom thus Eve with sad demeanour meek :
 " Ill-worthy I such title should belong
 To me transgressor, who, for thee ordained
 A help, became thy snare ; to me reproach
 Rather belongs, distrust and all dispraise.
 But infinite in pardon was my Judge,
 That I, who first brought death on all, am graced
 The source of life ; next favourable thou,
 Who highly thus to entitle me vouchsafest, 170
 Far other name deserving.—But the field
 To labour calls us, now with sweat imposed,
 Though after sleepless night ; for see ! the Morn,
 All unconcerned with our unrest, begins
 Her rosy progress smiling. Let us forth,
 I never from thy side henceforth to stray,
 Where'er our day's work lies, though now enjoined
 Laborious, till day droop. While here we dwell,

168. *am graced*, i.e. have received the grace or favour to be.

172. *now, etc.* As it was imposed, laid, on man that he should eat his bread in the sweat of his brow.

178. *While here, etc.* She here corrects what she had just said of the day's

157. "And Agag said, Surely the bitterness of death is past." 1 *Sam.* xv. 32.—*N.*

159. "And Adam called his wife's name Eve ; because she was the mother of all living." *Gen.* iii. 20.

174.

"The heavenly-harnessed team
 Begins his golden progress in the east." 1 *Hen.* IV. iii. 1.—*N.*

What can be toilsome in these pleasant walks ?
Here let us live, though in fallen state, content." 180

So spake, so wished much-humbled Eve, but Fate
Subscribed not. Nature first gave signs, impressed
On bird, beast, air; air suddenly eclipsed,
After short blush of morn. Nigh in her sight
The bird of Jove, stooped from his aery tour,
Two birds of gayest plume before him drove ;
Down from a hill the beast that reigns in woods,
First hunter then, pursued a gentle brace,
Goodliest of all the forest, hart and hind ;
Direct to the eastern gate was bent their flight. 190
Adam observed, and, with his eye the chase
Pursuing, not unmoved to Eve thus spake :

" O Eve, some further change awaits us nigh,
Which Heaven by these mute signs in Nature shews,
Forerunners of his purpose, or to warn
Us, haply too secure of our discharge
From penalty, because from death released
Some days ; how long, and what till then our life,
Who knows, or more than this, that we are dust,
And thither must return, and be no more ? 200
Why else this double object in our sight
Of flight, pursued in the air and o'er the ground,

labour, supposing that the toil would be quite alleviated by the charms of Paradise.

182. *subscribed*, i.e. underwrote (*subscribo*), consented. We still say, subscribe to an opinion.

183. *eclipsed*, i.e. did eclipse, grew dark with clouds.

185. *Stooped*. A term of falconry. "*Stooping* is when a hawk, being upon her wings at the height of her pitch, bendeth violently down to strike the fowl or any other prey." *Latham* (quoted by Todd after Reed).—*towr*. We agree with Johnson that this is *tower* (which exactly accords with the definition just given of *stoop*), and not, as Hume understood it, wheel; *towr*, Fr. 'Tour' is apparently an incorrect mode of spelling *tower*.

186. *Two, etc.* He makes two birds and two deer be hunted out of the garden as an omen to the human pair. So *Æn.* i. 393, the *twelve* swans denote that the *twelve* Trojan ships had escaped the tempest. See also *Æn.* xii. 247 *seq.*

196. *secure*, i.e. certain, without any further care or uneasiness.

198. *Some days*, i.e. for some days.

202. *flight*, i.e. flying creatures.

One way the selfsame hour? Why in the east
 Darkness ere day's mid-course, and morning-light
 More orient in yon western cloud, that draws
 O'er the blue firmament a radiant white,
 And slow descends, with something heavenly fraught?"

He erred not; for by this the heavenly bands,
 Down from a sky of jasper, lighted now
 In Paradise, and on a hill made halt; 210
 A glorious apparition, had not doubt
 And carnal fear that day dimmed Adam's eye.
 Not that more glorious, when the Angels met
 Jacob in Mahanaim, where he saw
 The field pavilioned with his guardians bright;
 Nor that which on the flaming mount appeared,
 In Dothan, covered with a camp of fire,
 Against the Syrian king, who to surprise
 One man, assassin-like, had levied war,

205. *orient*, i.e. bright.—*in yon, etc.* It is highly probable that, as Todd suggests, this imagery may have been suggested to Milton's mind by the Masks which used to be represented at Court in his younger days, and at some of which he may have been present, or at least have heard or read an account of them. Thus in Carew's Mask of *Calum Britannicum*, presented at Whitehall on Shrove-Tuesday, Feb. 18, 1633, and for which Milton's friend, Henry Lawes, composed the music,—“The dance being past, there appears in the further part of the heaven coming down a pleasant cloud, bright and transparent, which coming softly downwards before the upper part of the mountain embraceth the Genius, but so as through it all his body is seen; and then rising again with a gentle motion, bears up the Genius of the three kingdoms, and being past the airy region, pierceth the heavens and is no more seen.” At the conclusion of the Mask other clouds appear, in which are seated Religion, Truth, and other allegorical personages. We have some reason to suppose that Milton was well acquainted with the poems of Carew, several of whose songs had been set by Lawes.—*western*. He makes Michael enter Paradise on the west, as Adam was to be sent out at the east.

213. “And Jacob went on his way, and the angels of God met him. And when Jacob saw them, he said, This is God's host: and he called the name of that place Mahanaim.” *Gen.* xxxii. 1, 2.

216. “And it was told him [the king of Syria], Behold, he [Elisha] is in Dothan. Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about. . . . And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire about Elisha.” 2 *Kings* vi. 13-17.

War unproclaimed. The princely Hierarch 220
 In their bright stand there left his powers, to seize
 Possession of the garden ; he alone,
 To find where Adam sheltered, took his way,
 Not unperceived of Adam, who to Eve,
 While the great visitant approached, thus spake :
 " Eve, now expect great tidings, which perhaps
 Of us will soon determine, or impose
 New laws to be observed ; for I descry,
 From yonder blazing cloud that veils the hill,
 One of the heavenly host, and by his gait 230
 None of the meanest ; some great Potentate
 Or of the Thrones above, such majesty
 Invests him coming ; yet not terrible
 That I should fear, nor sociably mild,
 As Raphaël, that I should much confide ;
 But solemn and sublime, whom not to offend
 With reverence I must meet, and thou retire."
 He ended ; and the Archangel soon drew nigh,
 Not in his shape celestial, but as man
 Clad to meet man. Over his lucid arms 240
 A military vest of purple flowed,
 Livelier than Melibœan, or the grain
 Of Sarra, worn by kings and heroes old,
 In time of truce ; Iris had dipt the woof.
 His starry helm unbuckled shewed him prime

221. *In their, etc.*, i.e. their standing bright.—*to seize, etc.* These are legal terms.

229. *veils*, i.e. covers, *velat*.

242. *Livelier, etc.*, i.e. more bright than any purple ever was dyed at Melibœa in Thessaly, or at Tyre, named Sarra from its name *Sār* (σάρ), the places most celebrated for their purples.

244. *truce*, i.e. peace, the interval between wars.

232. "He is clothed with majesty." *Ps.* xciii. 1.—*T*.

242. "Quam plurima circum

Purpura Mæandro duplici Melibœa cucurrit." *Æn.* v. 251.—*H*.

"Sarrano indormiat ostro." *Vir. Geor.* ii. 506.—*H*.

245. Βῆ δ' ἰέναι, κοῦρην ἀλυστήρι· εὐκλὲς

Πρώτον ἐπηγήτη, τοῦτερον χαμῆσδάτη ἤθη. *Il.* xxiv. 347.—*St*.

In manhood where youth ended ; by his side,
 As in a glistening zodiac, hung the sword,
 Satan's dire dread, and in his hand the spear.
 Adam bowed low ; he kingly from his state
 Inclined not, but his coming thus declared : 250

“ Adam, Heaven's high behest no preface needs.
 Sufficient that thy prayers are heard, and Death,
 Then due by sentence when thou didst transgress,
 Defeated of his seizure, many days
 Given thee of grace, wherein thou mayst repent,
 And one bad act with many deeds well done
 Mayst cover. Well may then thy Lord, appeased,
 Redeem thee quite from Death's rapacious claim ;
 But longer in this Paradise to dwell
 Permits not : to remove thee I am come, 260
 And send thee from the garden forth, to till
 The ground whence thou wast taken, fitter soil.”

He added not ; for Adam at the news
 Heart-struck with chilling gripe of sorrow stood,
 That all his senses bound ; Eve, who unseen
 Yet all had heard, with audible lament
 Discovered soon the place of her retire :

“ O unexpected stroke, worse than of Death !
 Must I thus leave thee, Paradise ? thus leave
 Thee, native soil ! these happy walks and shades, 270
 Fit haunt of Gods ? where I had hope to spend,
 Quiet though sad, the respite of that day
 That must be mortal to us both. O flowers,
 That never will in other climate grow,
 My early visitation, and my last
 At even, which I bred up with tender hand

248. *in his hand*, sc. was, or, he bore. Zeugma.

249. *state*, i.e. stately posture.—*inclined not*, i.e. bowed not ; *non s' inchinò*, Ital.

253. *Then due, etc.* These are all terms of English law.

257. *then*, i.e. at that time.

267. *retire*, i.e. retirement, retreat ; *retiro*, Ital. It had been used by both Spenser and Shakespeare.

270. *native*. For she had commenced her existence in Paradise.

From the first opening bud, and gave ye names !
 Who now shall rear ye to the sun, or rank
 Your tribes, and water from the ambrosial fount ?
 Thee lastly, nuptial bower ! by me adorned 280
 With what to sight or smell was sweet, from thee
 How shall I part, and whither wander down
 Into a lower world, to this obscure
 And wild ? How shall we breathe in other air
 Less pure, accustomed to immortal fruits ?”

Whom thus the Angel interrupted mild :
 “ Lament not, Eve, but patiently resign
 What justly thou hast lost ; nor set thy heart,
 Thus over-fond, on that which is not thine.
 Thy going is not lonely ; with thee goes 290
 Thy husband ; him to follow thou art bound ;
 Where he abides, think there thy native soil.”

Adam, by this from the cold sudden damp
 Recovering, and his scattered spirits returned,
 To Michael thus his humble words addressed :

“ Celestial ! whether among the Thrones, or named
 Of them the highest, for such of shape may seem
 Prince above princes, gently hast thou told
 Thy message, which might else in telling wound,
 And in performing end us. What besides 300
 Of sorrow, and dejection, and despair
 Our frailty can sustain, thy tidings bring ;
 Departure from this happy place, our sweet
 Recess, and only consolation left,
 Familiar to our eyes, all places else
 Inhospitable appear and desolate,
 Nor knowing us nor known. And, if by prayer
 Incessant I could hope to change the will
 Of Him who all things can, I would not cease
 To weary him with my assiduous cries. 310
 But prayer against his absolute decree
 No more avails than breath against the wind,

283. *to this*, i.e. compared with this : see on *Comus*, v. 506.

297. *such of shape*, i.e. such in shape ; or one of such a shape.

Blown stifling back on him that breathes it forth :
 Therefore to his great bidding I submit.
 This most afflicts me, that, departing hence,
 As from his face I shall be hid, deprived
 His blessed countenance. Here I could frequent
 With worship place by place where he vouchsafed
 Presence Divine, and to my sons relate,
 On this mount he appeared, under this tree 320
 Stood visible, among these pines his voice
 I heard, here with him at this fountain talked.
 So many grateful altars I would rear
 Of grassy turf, and pile up every stone
 Of lustre from the brook, in memory
 Or monument to ages ; and thereon
 Offer sweet-smelling gums, and fruits, and flowers.
 In yonder nether world where shall I seek
 His bright appearances, or footstep trace ?
 For, though I fled him angry, yet, recalled 330
 To life prolonged and promised race, I now
 Gladly behold though but his utmost skirts
 Of glory, and far off his steps adore."

To whom thus Michael with regard benign :
 " Adam, thou knowest Heaven his, and all the Earth ;
 Not this rock only ; his omnipresence fills
 Land, sea, and air, and every kind that lives,
 Fomented by his virtual power and warmed.
 All the earth he gave thee to possess and rule,

310.

" Prece qua fatigent
 Virgines sanctæ minus audientem
 Carmina Vestam." *Hor. Carm.* i. 2, 26.—*D.*

316. "From thy face shall I be hid." *Gen.* iv. 14.—*G.*

323. "And the Lord appeared unto Abram ; . . . and there builded he an altar unto the Lord, who appeared unto him." *Gen.* xii. 7. "And he built there an altar, and called the place El-beth-el : because there God appeared unto him." *Gen.* xxxv. 7. "And the children of Israel . . . took up twelve stones out of the midst of Jordan, . . . and carried them over unto the place where they lodged, and laid them down there." *Josh.* iv. 8.—*K.*

332. "And it shall come to pass, while my glory passeth by, . . . thou shalt see my back parts : but my face shall not be seen." *Ex.* xxxiii. 22, 23.—*N.*

336. "Do not I fill heaven and earth ? saith the Lord." *Jer.* xxiii. 24.—*T.*

No despicable gift; surmise not then 340
 His presence to these narrow bounds confined
 Of Paradise or Eden. This had been
 Perhaps thy capital seat, from whence had spread
 All generations, and had hither come,
 From all the ends of the earth, to celebrate
 And reverence thee their great progenitor.
 But this pre-eminence thou hast lost, brought down
 To dwell on even ground now with thy sons.
 Yet doubt not but in valley, and in plain,
 God is, as here, and will be found alike 350
 Present; and of his presence many a sign,
 Still following thee, still compassing thee round
 With goodness and paternal love, his face
 Express, and of his steps the track divine.
 Which that thou mayst believe, and be confirmed
 Ere thou from hence depart, know I am sent
 To shew thee what shall come in future days
 To thee and to thy offspring. Good with bad
 Expect to hear, supernal grace contending
 With sinfulness of men; thereby to learn 360
 True patience, and to temper joy with fear
 And pious sorrow, equally inured
 By moderation either state to bear,
 Prosperous or adverse: so shalt thou lead
 Safest thy life, and best prepared endure
 Thy mortal passage when it comes. Ascend
 This hill; let Eve—for I have drenched her eyes—
 Here sleep below, while thou to foresight wakest;
 As once thou sleptest, while she to life was formed.”
 To whom thus Adam gratefully replied: 370

345. *celebrate*. See on ii. 241.

354. *Express*. This is a verb with *will*, understood from v. 350.

363. *foresight*, i.e. foreseeing, seeing what was to be in future days.

352. “With favour wilt thou compass him as with a shield” *Ps.* v. 12.—*K*.

356. “Now I am come to make thee understand what shall befall thy people in the latter days.” *Dan.* x. 14.—*T*.

359. “My spirit shall not always strive with man.” *Gen.* vi. 3.—*G*.

"Ascend, I follow thee, safe guide, the path
 Thou leadest me, and to the hand of Heaven submit,
 However chastening; to the evil turn
 My obvious breast, arming to overcome
 By suffering, and earn rest from labour won,
 If so I may attain."—So both ascend
 In the visions of God. It was a hill,
 Of Paradise the highest, from whose top
 The hemisphere of earth, in clearest ken,
 Stretched out to the amplest reach of prospect lay. 880
 Not higher that hill, nor wider looking round,
 Whereon for different cause the Tempter set
 Our second Adam, in the wilderness,
 To shew him all Earth's kingdoms and their glory.
 His eye might there command wherever stood

874. *obvious*, i.e. opposing, going against, *obvius*.—*arming*, sc. myself.—*won*, i.e. to be won.

877. *In the visions of God*. These words are taken unaltered from *Ezekiel*. Both in the prophet and the poet their meaning is dubious. In a contribution to the *Journal of Sacred Literature* (Jan. 1858) we have shown that in the former the prep. rendered *in* (2) signifies *to*; and it is not impossible that Milton, who was so good an Hebraist, may have so understood it.—*It*, i.e. the place to which they ascended. As the poet always represents the earth as globular, the following supposition is physically impossible. It would have been more judicious in him, perhaps, if, like the prophet, he had represented the whole as in vision.

883. *for different cause*, sc. to tempt him to evil, while the object now was to give consolation.

885. *His eye, etc.* In the following enumeration of places, the poet, like the ancients, does not adhere to strict geographic order. The view, as we may see, is first directed northwards to Tartary, in which was Cambalu, the royal residence of Chingis Khân and his descendants. Then to Samarchand in Great Bucharía, which had been the residence of Týmúr or Tamerlane, which however is not on the Oxus. It then springs away far to the east, to Pekin in China, whence it returns to the west of India, and then proceeds again eastwards to the Golden Chersonese, or Trans-Gangetic India; then westwards again to Persia,

875. "That I may know him . . . and the fellowship of his sufferings, . . . if by any means I might attain to the resurrection of the dead." *Phil.* iii. 10, 11.
 —K.

"Quidquid erit superanda est omnis fortuna ferendo."

Æn. v. 710.—H.

877. "In the visions of God brought he me into the land of Israel, and set me upon a very high mountain." *Ezek.* xl. 2.

City of old or modern fame, the seat
 Of mightiest empire, from the destined walls
 Of Cambalu, seat of Cathaian Can,
 And Samarchand by Oxus, Temir's throne,
 To Paquin of Sinæan kings; and thence
 To Agra and Lahor of great Mogul,
 Down to the Golden Chersonese; or where
 The Persian in Ecbatan sat, or since
 In Hispahan; or where the Russian Ksar
 In Mosco; or the Sultan in Bizance,
 Turchestan-born; nor could his eye not ken
 The empire of Negus, to his utmost port

390

and passing over Paradise to Russia and Turkey in Europe; thence southwards to Abyssinia, and along the east coast of Africa, and up along its west coast to Europe, and thence across the Atlantic to Mexico and Peru.

388. *Cambalu*. This royal residence of the house of Chingis Khân had been described amply by Marco Polo, whose *Travels* Milton had read. Polo speaks frequently of Cathai as the realm of Chingis.

389. *Temir*, i.e. Tymîr Lung, commonly called Tamerlane. His first seat of dominion was Samarchand, which is in the Mawar-en-nahar, or region between the Oxus and Jaxartes, but not near either river.

391. *Agra, etc.* The former of these cities is situated on the Jumnah, to the south of Delhi, in Central India; the latter is on the Râvi, in the Punjab. Both are celebrated in the history of the Mogul monarchs of India. *Mógul*, we may observe, is the right pronunciation.

392. *the Golden Chersonese*. *Aurea Chersonesus*, the Burman Empire and peninsula of Malacca.

393. *The Persian, etc.* Ecbatana (*Hamadân*), the capital of ancient Media, was the royal residence of Cyrus and the summer-abode of the succeeding Achæmenide kings of Persia. The modern Suffavee monarchs (see on x. 433) fixed their seat in Ispahân.

395. *Bizance*, i.e. Byzantium, Constantinople.

396. *Turchestan-born*. It should be *descended*; for the Ottoman Turks who conquered the Eastern Empire had quitted Turkestan centuries before that time.

397. *The empire, etc.*, i.e. Abyssinia. In the Ethiopic language, which is there spoken, *Negus* signifies 'king.' The Negus is therefore like the Pharaoh, the Sultan, the Shâh, etc.—*utmost port*, i.e. the port which forms the northern extremity of his empire. The west coast of the Red Sea, from the Straits of Babelmandeb to some distance northwards, belongs to Abyssinia. Ercoco, or Erocco, is a port on the Red Sea, at the north-western extremity of the coast of Abyssinia, opposite the isle of Dhalac. According to Heylin, it is the *Adulis* of Ptolemy, the *Aduliton* of Pliny. On Mercator's map it is *Arquico*, its name in Portuguese.

"Maçúá, com cisternas de agua cheas

Verá, e o porto Arquico alli visinho." *Camões, Lus. x. 52.*

On the maps of the present time it is *Arkeeko*,

Ercoco, and the less maritime kings,
 Mombaza, and Quiloa, and Melind,
 And Sofala, thought Ophir, to the realm 400
 Of Congo, and Angola farthest south ;
 Or thence from Niger flood to Atlas mount,
 The kingdoms of Almansor, Fez and Sus,
 Marocco and Algiers, and Tremisen ;
 On Europe thence, and where Rome was to sway
 The world. In spirit perhaps he also saw
 Rich Mexico, the seat of Motezume,
 And Cusco in Peru, the richer seat
 Of Atabalipa ; and yet unspoiled
 Guiana, whose great city Geryon's sons 410

398. *the less, etc.*, i.e. the kings who were less than, inferior in rank and power to, the Negus of Abyssinia, and whose realms lay, like his, along the sea-coast.

399. *Mombaza, etc.* These places on the east side of Africa first became known to Europe by the voyage of Vasco da Gama, and the poetry of Camões has given them lasting celebrity. Mombaza and Melinda lie not far from each other, on the coast of Zanguebar. It was in the last of these places that the Portuguese first met with friendship, and first heard of India. Quiloa is a good way to the south of them, and Sofala still further south, in Monamotapa. We may observe that the poet accentuates these two last names improperly. The former is a disyllable, Quíloa (Kííwa), and the latter Sofála, as they are both pronounced by Camões. As gold was obtained at Sofala, and the name has some resemblance to Ophir, Purchas and others thought that it was the place of that name from which King Solomon procured gold. The real Ophir however seems to be Ofir, on the coast of Oman in Arabia.

400. *to the realm, etc.* From the words of the poet one might suppose that Congo and Angola were to the south of Sofala, but they are, in reality, on the west coast, and parallel with Zanguebar. Angola lies to the south of Congo.

403. *The kingdoms, etc.* Almansor was one of the Almohade sovereigns, whose dominions extended over the north-west, and a great part of the north coast of Africa. Morocco and Fez are on the Atlantic ; Algiers, Susa, and Tremisen on the Mediterranean coast. Here again the language of the poet would lead us to suppose that all these places lay between the Niger and Mount Atlas, whereas they are to the north of this range.

404. *Tremisen.* The kingdom of Tremisen, or Algiers, Heylin says, was divided from Tunis by the river Ampesaga, and from Morocco by the Malutha. It was named from its capital, which lay inland to the south of Algiers.

409. *yet unspoiled*, i.e. which has not been as yet reached and plundered, like Mexico and Peru, by Europeans.

410. *Guiana, etc.* Strange accounts had long been current of a city in the interior of Guiana, in South America, abounding in the precious metals to an extent hitherto unknown, and which the Spaniards named El Dorado (*The Gilded*). The famous Sir Walter Raleigh made various attempts to reach this

Call El Dorado.—But to nobler sights
 Michael from Adam's eyes the film removed,
 Which that false fruit, that promised clearer sight,
 Had bred ; then purged with euphrasy and rue
 The visual nerve—for he had much to see—
 And from the well of life three drops instilled.
 So deep the power of these ingredients pierced,
 Even to the inmost seat of mental sight,
 That Adam, now enforced to close his eyes,
 Sunk down, and all his spirits became intranced ; 420
 But him the gentle Angel by the hand
 Soon raised, and his attention thus recalled :

“ Adam, now ope thine eyes, and first behold
 The effects which thy original crime hath wrought
 In some to spring from thee, who never touched
 The excepted tree, nor with the Snake conspired,
 Nor sinned thy sin, yet from that sin derive
 Corruption, to bring forth more violent deeds.”

His eyes he opened, and beheld a field,
 Part arable and tilth, whereon were sheaves 430
 New reaped, the other part sheep-walks and folds ;
 In the midst an altar as the landmark stood,
 Rustic, of grassy sord. Thither anon

wealthy place, of which he published a most seductive account.—*Geryon's sons*, i.e. the Spaniards, for the Geryon of Grecian Mythology had been located in Spain.

411. *to*, i.q. *for*, *ad*.

414. *then purged, etc.* How, it may be asked, could substances that could only be applied externally, operate on the optic nerve? Euphrasy (*εὐφράσια*, *delight*) is the *Eyebright*, so named from its supposed effects on the sight ; rue, called by Shakespeare *herb of grace*, was supposed to benefit the sight. Gerard, in his *Herball*, tells us, from Macer, that rue, if boiled and kept in pickle, like samphire, when eaten *quickeneth the sight*, and also that “applied with honey and the juice of fennell, it is a remedy against dim eyes.” The Eyebright, he says, is good for the eyes, either taken internally or applied externally.

417. *So deep, etc.* Milton probably knew this effect from experience, attempts of this kind having been made on his own eyes.

430. *tilth*, i.e. in a state of tillage ; the A.-S. *tilð* is culture, fruit, crop, etc.

433. *sord*, i.q. *sward*, turf ; the A.-S. *ȝreapb*.

“ This is the prettiest low-borne lasse, that ever

Ran on the greene-sord.” *Winter's Tale*, iv. 3, ed. 1623.—*T.*;

where, however, Mr. Collier prints it *sward*.

A sweaty reaper from his tillage brought
 First-fruits, the green ear and the yellow sheaf,
 Unculled, as came to hand; a shepherd next,
 More meek, came with the firstlings of his flock,
 Choicest and best; then sacrificing laid
 The inwards and their fat, with incense strewed,
 On the cleft wood, and all due rites performed. 440

His offering soon propitious fire from heaven
 Consumed, with nimble glance and grateful steam;
 The other's not, for his was not sincere.

Whereat he inly raged, and, as they talked,
 Smote him into the midriff with a stone
 That beat out life; he fell, and deadly pale
 Groaned out his soul, with gushing blood effused.
 Much at that sight was Adam in his heart
 Dismayed, and thus in haste to the Angel cried :

“ O Teacher, some great mischief hath befallen 450
 To that meek man, who well had sacrificed.
 Is piety thus and pure devotion paid ?”

To whom Michael thus, he also moved, replied :
 “ These are two brethren, Adam, and to come
 Out of thy loins. The unjust the just hath slain,
 For envy that his brother's offering found
 From Heaven acceptance; but the bloody fact
 Will be avenged, and the other's faith approved

441. *His offering, etc.* This was the conjecture of the Rabbin, as it was in this way that the sacrifice of Elijah was accepted, 1 *Kings* xviii. 88.

452. *paid*, repaid, rewarded; *pagato*, Ital.

453. *he also moved.* He makes the first sight of death affect the heavenly nature also.

434. “ And Abel was a keeper of sheep, but Cain was a tiller of the ground. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering: but unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. . . . And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against his brother Abel, and slew him.” *Gen.* iv. 2-8.

447. “Undantique animam diffundit in arma cruorem.”

Æn. x. 908.—N.

Lose no reward, though here thou see him die,
Rolling in dust and gore."—To which our sire : 460

"Alas, both for the deed and for the cause !
But have I now seen death ? Is this the way
I must return to native dust ? O sight
Of terror, foul and ugly to behold,
Horrid to think, how horrible to feel !"

To whom thus Michaël :—"Death thou hast seen
In his first shape on Man ; but many shapes
Of Death, and many are the ways that lead
To his grim cave, all dismal ; yet to sense
More terrible at the entrance than within. 470
Some, as thou sawest, by violent stroke shall die,
By fire, flood, famine, by intemperance more
In meats and drinks, which on the earth shall bring
Diseases dire, of which a monstrous crew
Before thee shall appear ; that thou mayest know
What misery the inabstinence of Eve
Shall bring on men."—Immediately a place
Before his eyes appeared, sad, noisome, dark ;
A lazar-house it seemed, wherein were laid
Numbers of all diseased, all maladies 480
Of ghastly spasm, or racking torture, qualms
Of heartsick agony, all feverous kinds,
Convulsions, epilepsies, fierce catarrhs,
Intestine stone and ulcer, colic pangs,
Demoniac phrenzy, moping melancholy,
And moonstruck madness, pining atrophy,

469. *all dismal*, i.e. all the ways of death are dismal. But may it not be 'all-dismal,' like *all-wise*, *all-powerful*, *all-glorious*, *all-mighty*, etc., qualifying 'cave' ? Otherwise we must understand *that cave is* after *yet*.

479. *A lazar-house*, i.e. a hospital. Persons with boils, ulcers, etc., on their bodies were named *lazars*, from Lazarus, the beggar in the parable.

480. *all diseased*, i.e. persons having all kinds of diseases.

485. *Demoniac*, etc. This and the two following lines were added by the poet in the second edition. By 'demoniac phrenzy' is meant raging, furious madness, as of those possessed by demons ; by 'moping melancholy,' melancholy madness ; and by 'moonstruck madness,' that kind named *lunacy*, from the supposed effect of the changes of the moon on those afflicted with it.

486. *atrophy* (*ἀτροφία*), a malady in which the body wastes away from disease of the digestive organs, the food not seeming to yield it any nutriment.

Marasmus, and wide-wasting pestilence,
 Dropsies, and asthmas, and joint-racking rheums.
 Dire was the tossing, deep the groans; Despair
 Tended the sick, busiest from couch to couch; 490
 And over them triumphant Death his dart
 Shook, but delayed to strike, though oft invoked
 With vows, as their chief good and final hope.
 Sight so deform what heart of rock could long
 Dry-eyed behold? Adam could not, but wept,
 Though not of woman born: compassion quelled
 His best of man, and gave him up to tears
 A space, till firmer thoughts restrained excess;
 And, scarce recovering words, his plaint renewed:

“O miserable mankind, to what fall 500
 Degraded, to what wretched state reserved!
 Better end here unborn. Why is life given
 To be thus wrested from us? rather why
 Obtruded on us thus? who, if we knew
 What we receive, would either not accept
 Life offered, or soon beg to lay it down,
 Glad to be so dismissed in peace. Can thus
 The image of God in Man, created once
 So goodly and erect, though faulty since,
 To such unsightly sufferings be debased 510
 Under inhuman pains? Why should not Man,
 Retaining still divine similitude
 In part, from such deformities be free,
 And for his Maker’s image sake exempt?”

“Their Maker’s image,” answered Michael, “then

487. *Marasmus* (*μαρασμὸς*), consumption, attended by fever.—*wide-wasting*, as being epidemic, attacking great numbers at the same time.

488. *rheums*, i.e. rheumatism.

494. *deform*. See on ii. 706.

495. “Qui siccis oculis monstra natantia,” etc. *Hor. Carm.* i. 3, 18.—*K*.

“Mine would, Sir, were I human.” *Temp.* v. 1.—*K*.

“I bear a charmed life which must not yield

To one of woman born.

For it hath cowed my better part of man.” *Macb.* v. 7.—*D*.

Forsook them, when themselves they vilified
 To serve ungoverned appetite, and took
 His image whom they served, a brutish vice,
 Inductive mainly to the sin of Eve.
 Therefore so abject is their punishment,
 Disfiguring not God's likeness, but their own ;
 Or if his likeness, by themselves defaced,
 While they pervert pure Nature's healthful rules
 To loathsome sickness ; worthily, since they
 God's image did not reverence in themselves."

520

" I yield it just," said Adam, " and submit.
 But is there yet no other way, besides
 These painful passages, how we may come
 To death, and mix with our connatural dust ?"

" There is," said Michael, " if thou well observe 530
 The rule of *Not too much*, by temperance taught,
 In what thou eatest and drinkest, seeking from thence
 Due nourishment, not gluttonous delight,
 Till many years over thy head return.
 So mayst thou live, till, like ripe fruit, thou drop
 Into thy mother's lap, or be with ease
 Gathered, not harshly plucked, for death mature.
 This is old-age. But then thou must outlive
 Thy youth, thy strength, thy beauty, which will change
 To withered, weak, and gray ; thy senses then, 540
 Obtuse, all taste of pleasure must forgo,
 To what thou hast ; and, for the air of youth,

519. *Inductive, etc.*, i.e. the gratification of her appetite was Eve's chief inducement to eat of the fruit.

531. *Not too much.* Μηδὲν ἄγαν, *Ne quid nimis.*

532. *from.* We should be inclined to strike out this word, as the simple *thence* is both more grammatical and more Miltonic. The mistake might easily have been made by the amanuensis or by the compositor, contracting 'drinkest.' The line is certainly more harmonious without it.

542. *To what thou hast*, i.e. there will be no sense of pleasure accompanying

535. "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season." *Job* v. 26.—*K.*

537. "Et quasi poma ex arboribus cruda si sint avelluntur, si matura et cocta decidunt ; sic vitam adolescentibus vis aufert, senibus maturitas." *Cic. De Sen.* 19.—*N.*

Hopeful and cheerful, in thy blood will reign
 A melancholy damp of cold and dry
 To weigh thy spirits down, and last consume
 The balm of life."—To whom our ancestor :

"Henceforth I fly not death, nor would prolong
 Life much ; bent rather, how I may be quit,
 Fairest and easiest, of this cumbrous charge,
 Which I must keep till my appointed day 550
 Of rendering up, and patiently attend
 My dissolution." Michaël replied :

"Nor love thy life, nor hate ; but what thou livest
 Live well ; how long or short, permit to Heaven.
 And now prepare thee for another sight."

He looked, and saw a spacious plain, whereon
 Were tents of various hue. By some were herds
 Of cattle grazing ; others, whence the sound
 Of instruments, that made melodious chime,
 Was heard, of harp and organ, and who moved 560

the operations of the senses. This, the result, however, probably of experience, is rather too much in the Juvenal vein, and gives too gloomy a view of old-age ; for where the constitution has been originally sound, and 'the rule of *Not too much*' has been observed, the spirits are often good and the senses little impaired to the very last.

542. *To*. This seems to be used here in the sense of *in*, as in the Classics.—*the air*. Perhaps alluding to the medical notion (before the circulation of the blood was discovered) of the arteries being filled with air, whence their name (from *ἀερα τηπεῖν*).

544. *A melancholy, etc.* This was another of the erroneous medical notions of those times. Todd quotes from Burton (*Anat. of Mel.* p. 51), "*Old-age*, which being *cold and dry*, and of the same quality as *Melancholy* is, must needs cause it by *diminution of spirits* and substance, and increasing of adust humours."

551. Instead of this and the following verse, the first edition had merely,—
 "Of rendering up, Michael to him replied."

550. "All the days of my appointed time will I wait, till my change come."
Job xiv. 14.—*G.*

554. "Permitte divis cætera." *Hor. Carm.* i. 9, 9.—*N.*

556. "And Adah bare Jabal : he was the father of such as dwell in tents, and have cattle. And his brother's name was Jubal : he was the father of all such as handle the harp and organ. And Zillah, she also bare Tubal-cain, an instructor of every artificer in brass and iron." *Gen.* iv. 20-22.

Their stops and chords was seen ; his volant touch
 Instinct, through all proportions low and high,
 Fled, and pursued transverse the resonant fugue.
 In other part stood one, who, at the forge
 Labouring, two massy clods of iron and brass
 Had melted—whether found where casual fire
 Had wasted woods, on mountain or in vale,
 Down to the veins of earth, thence gliding hot
 To some cave's mouth, or whether washed by stream
 From underground. The liquid ore he drained 570
 Into fit moulds prepared ; from which he formed
 First his own tools ; then, what might else be wrought
 Fusil or graven in metal. After these,
 But on the hither side, a different sort,
 From the high neighbouring hills, which was their seat,
 Down to the plain descended. By their guise
 Just men they seemed, and all their study bent
 To worship God aright, and know his works

561. *volant touch*. The *flying fingers* of Dryden in his noble Ode.

562. *Instinct*, i.e. instinctively, as if by instinct.—*proportions*, sc. of tone.

563. *fugue*. "A fugue," says Hume, "is in music the correspondency of parts, answering one another in the same notes, either above or below ; therefore exactly and graphically styled 'resonant,' as sounding the same notes over again." "There is a passage," says Professor Taylor (see on i. 709), "about fugue-playing, every word of which is pregnant with meaning to a musician, but to him only in its full extent."

573. *Fusil, etc.*, i.e. either *run*, moulded, or *cut* by means of tools.—*After these, etc.* The meaning seems to be that *after* Adam had viewed these he saw a different sort *descending* from the hills.

574. *on the hither side*, i.e. nearer to Paradise ; for Cain had been sent away to the East.

578. *know, etc.* It was the opinion of those whom Josephus follows, that the posterity of Seth were addicted to the study of physics and astronomy. Comp. viii. 66 *seq.*

565. "Quod superest, aes atque aurum ferrumque repertum est,
 Et simul argenti pondus plumbique potestas,
 Ignis ubi ingenteis silvas ardore cremarat
 Montibus in magnis, seu cæli fulmine misso."

Lucr. v. 1240.—Jortin.

578. "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair ; and they took them wives of all which they chose." *Gen. vi. 1, 2.*

Not hid ; nor those things last, which might preserve
 Freedom and peace to men. They on the plain 580
 Long had not walked, when from the tents behold
 A bevy of fair women, richly gay
 In gems and wanton dress ; to the harp they sung
 Soft amorous ditties, and in dance came on.
 The men, though grave, eyed them, and let their eyes
 Rove without rein ; till, in the amorous net
 Fast caught they liked, and each his liking chose.
 And now of love they treat, till the evening-star,
 Love's harbinger, appeared ; then all in heat
 They light the nuptial torch, and bid invoke 590
 Hymen, then first to marriage rites invoked :
 With feast and music all the tents resound.
 Such happy interview, and fair event
 Of love and youth not lost, songs, garlands, flowers,
 And charming symphonies, attached the heart
 Of Adam, soon inclined to admit delight,
 The bent of nature ; which he thus expressed :
 " True opener of mine eyes, prime Angel blest !
 Much better seems this vision, and more hope
 Of peaceful days portends, than those two past. 600
 Those were of hate and death, or pain much worse ;
 Here nature seems fulfilled in all her ends."
 To whom thus Michael :—" Judge not what is best
 By pleasure, though to nature seeming meet,

579. *nor those things, etc.*, i.e. they did not assign the last or lowest degree to moral and religious knowledge.

582. *A bevy* (sc. issued), i.e. troop, company. As *covey* is used of partridges, so *bevy* is used of quails, which last are very amorous birds.

595. *And charming symphonies.* See on iv. 642.

579. "The secret things belong unto the Lord our God : but those things which are revealed, unto us and our children." *Deut.* xxix. 29.—*K.*

586. "L'angelico sembiante e quel bel volto,
 Ch' all' amorosa rete il tenea involto." *Ar. Or. Fur.* i. 12.—*B-e.*

588. "Spargo, marite, nuces ; tibi deserit Hesperus Oetam."
Virg. Buc. viii. 30.—*K.*

Ἐν τῇ μὲν βα γάμοι τ' ἔσαν εἰλαπίναι τε
 Νύμφας δ' ἐκ θαλάμων, δαίδων ὑπολαμπομενάων,
 Ἥγινον ἀνὰ ἄστυ πολλὰς δ' ὑμέναιος ἠράρει. *Il.* xviii. 491.—*K.*

Created, as thou art, to nobler end,
 Holy and pure, conformity divine.
 Those tents thou sawest so pleasant were the tents
 Of wickedness, wherein shall dwell his race
 Who slew his brother. Studious they appear
 Of arts that polish life, inventors rare; 610
 Unmindful of their Maker, though his Spirit
 Taught them; but they his gifts acknowledged none.
 Yet they a beauteous offspring shall beget;
 For that fair female troop thou sawest, that seemed
 Of goddesses, so blithe, so smooth, so gay,
 Yet empty of all good, wherein consists
 Woman's domestic honour and chief praise;
 Bred only and completed to the taste
 Of lustful appetite, to sing, to dance,
 To dress, and troll the tongue, and roll the eye. . . 620
 To these that sober race of men, whose lives

614. *For, etc.* We rather see here an anacoluthon, than, with Newton, suppose the construction to be: "For thou sawest that fair female troop," etc. *Are they* is to be supplied at end of v. 620. It is not impossible that the poet may have dictated 'Even' and not 'For'; and the printer mistook it.

620. *troll*. The meaning of this verb is to roll, to cause to roll.

"Anon again full round

They *troll* me down to lower ways and nearer to the ground."

Gold. Ov. Met. ii. 206.

"When Neptune's imp, her swiftness to disbar,

Trolled down at one side of the way an apple of the three."

Id. ib. x. 664.

To troll the catch (i.e. to make it run off the tongue) occurs in *The Tempest*, iii. 2; and Neal, in his *History of the Puritans* (i. 312), speaks of *trolling* of psalms. *To trowl the bowl* (i.e. make it go round) was also in use. Todd quotes from Gayton's *Notes on Don Quixote*, p. 24,—

"Greek is pronounced wrong

Unless you *trole* it o'er the tongue."

It is plain then that Milton uses the word improperly, for the tongue is not trolled, but the words are trolled over or off it. Possibly *troll* is a contraction of *to-roll*.

607. "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." *Ps.* lxxxiv. 10.—*T.*

611. "And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all kinds of workmanship," etc. *Ex.* xxxv. 31.—*Heylin.*

Religious titled them the sons of God,
 Shall yield up all their virtue, all their fame,
 Ignobly, to the trains and to the smiles
 Of these fair atheists, and now swim in joy
 —Erelong to swim at large—and laugh; for which
 The world erelong a world of tears must weep."

To which thus Adam, of short joy bereft :
 "O pity and shame, that they, who to live well
 Entered so fair, should turn aside to tread 630
 Paths indirect, or in the midway faint !
 But still I see the tenor of Man's woe
 Holds on the same, from Woman to begin."

"From Man's effeminate slackness it begins,"
 Said the Angel, "who should better hold his place,
 By wisdom and superior gifts received.—
 But now prepare thee for another scene."

He looked, and saw wide territory spread
 Before him, towns, and rural works between,
 Cities of men with lofty gates and towers, 640
 Concourse in arms, fierce faces threatening war,
 Giants of mighty bone and bold emprise.
 Part wield their arms, part curb the foaming steed,
 Single or in array of battle ranged,

621. *that sober race, etc.* He here follows the opinion of 'the sons of God' (*Gen.* vi. 2) being the posterity of Seth, while, as we have seen, he inclines to the other opinion in v. 446; and he openly expresses it in *Par. Reg.* ii. 179, but in a novel sense.

624. *trains*, i.e. wiles, artifices.

"Frame snares of looks, *trains* of alluring speech."

Fairfax, Godf. of Bul. iv. 26.

625. *swim in joy.* Comp. ix. 1009. To swim in bliss, in joy, in pleasure, in love, is a frequent figure in Spenser and the elder poets, ex. gr. :—

"Yet swimming in that sea of blissful joy." *F. Q.* i. 12, 41.

"And swimming deep in sensual desires." *Ib.* iii. 1, 39.

The French *nager* was used in the same sense: "*Je nage dans la joie.*" *Le Cid*, iii. 5. The poet, as usual, plays on the word, as he does on *world* immediately after.

632. *the tenor, etc.* Another play on words. *Woman* is, as it were, *wos to man* !

636. *received*, i.e. which he has received.

642. *bold emprise*, i.e. daring deeds. "*L'audaci impress.*" *Ar. Or. Fur.* i. 1.

Both horse and foot, nor idly mustering stood.
 One way a band select from forage drives
 A herd of beeves, fair oxen and fair kine,
 From a fat meadow ground, or fleecy flock,
 Ewes and their bleating lambs, over the plain,
 Their booty; scarce with life the shepherds fly, 650
 But call in aid, which makes a bloody fray.
 With cruel tournament the squadrons join;
 Where cattle pastured late, now scattered lies
 With carcasses and arms the ensanguined field,
 Deserted. Others to a city strong
 Lay siege, encamped, by battery, scale and mine,
 Assaulting; others from the wall defend
 With dart and javelin, stones and sulphurous fire;
 On each hand slaughter, and gigantic deeds.
 In other part the sceptred heralds call 660
 To council, in the city-gates. Anon
 Grey-headed men and grave, with warriors mixed,
 Assemble, and harangues are heard; but soon

645. *nor idly, etc.*, i.e. they engaged in conflict. *Mustering* is appearing in review.

646. *from forage*, i.e. returning from foraging.

651. *makes*. It is *tacks* in the first edition.

663. *but soon*, sc. they are or they engage. By *zeugma*.

641. Οἱ μὲν τὰ προϊδόντες ἐπέδραμον, ὅκα δ' ἔπειτα
 Τάμνοντ' ἀμφὶ βοῶν ἀγέλας καὶ πῶεα καλὰ
 Ἀργεννῶν δίων, κτεῖνον δ' ἐπὶ μηλοβοτῆρας.
 Οἱ δ' ὅς οὖν ἐπόθεντο πολλὴν κέλαδον παρὰ βουσίν,
 Εἰράων προπάρουσι καθήμενοι, αὐτίκ' ἐφ' ἵππων
 Βάντες ἀερσιπόδων μετακίλθον, αἰψά δ' ἴκοντο.
 Στησάμενοι δ' ἐμάχοντο μάχην ποταμοῖο παρ' ὄχθας
 Βάλλον δ' ἀλλήλους χαλκήρεσιν ἐγχείρσιν. *Il.* xviii. 527.—*N.*

643. "Exercentur equis, domitantque in pulvere currus,
 Aut acres tendunt arcus, aut lenta lacertis
 Spicula contorquent, cursuque ictuque laeessunt."
Æn. vii. 162.—*K.*

655. Τὴν δ' ἐτέρην πόλιν ἀμφὶ δύο στρατοὶ εἶπτο λαῶν,
 Τεύχεσι λαμπόμενοι. *Il.* xviii. 509.—*N.*

660. Κήρυκες δ' ἄρα λαὸν ἡρήτουν, οἱ δὲ γέροντες
 Εἶπ' ἐπὶ ξεστοῖσι λίθοις, ἱερῷ ἐνὶ κύκλῳ
 Σκήπτρα δὲ κηρύκων ἐν χέρσ' ἔχον ἡεροφάνων
 Τοῖσιν ἔπειτ' ἤϊσσον ἀμοιβῆδ' ἐδὲ δίκασον. *Il.* xviii. 503.—*N.*

In factious opposition ; till at last,
 Of middle-age one rising, eminent
 In wise deport, spake much of right and wrong,
 Of justice, of religion, truth, and peace,
 And judgement from above. Him old and young
 Exploded, and had seized with violent hands,
 Had not a cloud descending snatched him thence, 670
 Unseen amid the throng. So violence
 Proceeded, and oppression, and sword-law,
 Through all the plain, and refuge none was found.
 Adam was all in tears, and to his guide
 Lamenting turned full sad :—" Oh, what are these ?
 Death's ministers, not men, who thus deal death
 Inhumanly to men, and multiply
 Ten thousandfold the sin of him who slew
 His brother ; for of whom such massacre
 Make they but of their brethren, men of men ? 680
 But who was that just man, whom had not Heaven
 Rescued, had in his righteousness been lost ?"

To whom thus Michael :—" These are the product
 Of those ill-mated marriages thou sawest,
 Where good with bad were matched, who of themselves
 Abhor to join, and, by imprudence mixed,
 Produce prodigious births of body or mind.
 Such were these Giants, men of high renown ;

665. *of middle age, etc.* He thus styles Enoch, as he was only 365 years of age when he was translated. In what follows, the poet had in view the apocryphal *Book of Enoch* quoted in the *Epistle of Jude*.

669. *Exploded*, i.e. hissed : see on x. 546.

671. *Unseen amid the throng.* This may mean, unseen *from* amid the throng ; or, no longer seen, etc.

686. *by imprudence*, i.e. when, or if, by imprudence or want of consideration.

687. *prodigious*, i.e. ominous, monstrous, *prodigium*.

671.

Δίκη δ' ἐν χερσὶ καὶ αἰδὼς

οὐκ ἔσται· βλάβει δ' ὁ κακὸς τὸν ἀρεῖονα φῶτα

. κακοῦ δ' οὐκ ἔσsetαι ἀλή. *Hes. 'Epy.* 190.—K.

688. "There were giants in the earth in those days ; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men, which were of old, men of renown." *Gen.* vi. 4.

For in those days might only shall be admired,
 And valour and heroic virtue called. 690
 To overcome in battle, and subdue
 Nations, and bring home spoils, with infinite
 Man-slaughter, shall be held the highest pitch
 Of human glory, and, for glory done,
 Of triumph to be styled great Conquerors,
 Patrons of mankind, Gods, and sons of Gods;
 Destroyers rightlier called, and plagues of men.
 Thus fame shall be achieved, renown on earth,
 And what most merits fame, in silence hid.
 But he, the seventh from thee, whom thou beheldest 700
 The only righteous in a world perverse,
 And therefore hated, therefore so beset
 With foes, for daring single to be just,
 And utter odious truth, that God would come
 To judge them with his Saints,—him the Most High,
 Wrapped in a balmy cloud, with winged steeds,
 Did, as thou sawest, receive, to walk with God,
 High in salvation and the climes of bliss,

694. *and for glory, etc.* This passage is rather difficult. Todd gives the three following interpretations:—"It shall be held the highest pitch of triumph for that glory obtained to be styled great conquerors." PEARSON. "To overcome, etc., shall be held the highest pitch of glory, and *shall be done* for glory of triumph." NEWTON. "To overcome, etc., shall be held the highest pitch of glory, that is, of *glorious deeds*; and of triumph for that *glory done*, that is those *glorious deeds done*." STILLINGFLEET. We would understand it thus: these things being done for glory, *it shall be held the highest pitch* (understood from v. 693) of triumph to be styled, etc. Mitford takes a similar view.

696. *Patrons, etc.* Alluding probably to the titles Soter, Kuergetes, Theos, etc., of the kings of Syria and Egypt.

706. *Rapt, etc.*, i.e. snatched up, *raptus*. He applies to Enoch what is related of Elijah.

689.

Μᾶλλον δὲ κακῶν ῥηκτῆρα καὶ ὕβριν

'Ἀνέρα τιμήσουσι.

Hes. 'Erg. 189. A-K.

700. "Enoch also, the seventh from Adam." *Jude* 14. "And Enoch walked with God, and he was not, for God took him." *Gen.* v. 24.

704. "And Enoch also . . . prophesied, saying, Behold the Lord cometh with ten thousand of his saints to execute judgement," etc. *Jude* 14.

"Devouring war shall never cease to roar."

Vac. Exercise, v. 86.—T.

Exempt from death : to shew thee what reward
Awaits the good, the rest what punishment ; 710
Which now direct thine eyes and soon behold."

He looked, and saw the face of things quite changed.
The brazen throat of war had ceased to roar ;
All now was turned to jollity and game,
To luxury and riot, feast and dance,
Marrying or prostituting, as befell,
Rape or adultery, where passing fair
Allured them ; thence from cups to civil broils.
At length a reverend sire among them came,
And of their doings great dislike declared, 720
And testified against their ways : he oft
Frequented their assemblies, whereso met,
Triumphs or festivals, and to them preached
Conversion and repentance, as to souls
In prison, under judgements imminent ;
But all in vain. Which when he saw, he ceased
Contending, and removed his tents far off.
Then, from the mountain hewing timber tall,
Began to build a vessel of huge bulk,
Measured by cubit, length, and breadth, and highth, 730
Smeared round with pitch, and in the side a door
Contrived, and of provisions laid in large
For man and beast : when lo, a wonder strange !
Of every beast, and bird, and insect small

717. *passing*, i.e. surpassing, extraordinary.

719. *At length, etc.* In this account of Noah's dislike of their doings, and his subsequent departure from among them, he follows Josephus, *Antiq.* i. 4.

723. *Triumphs.* See on *L'Allegro*, v. 119.

732. *large*, i.e. largely ; or so. store.

719. "He seemed to be a sage and sober sire." *F. Q.* ii. 1, 7.—*K.*

724. "By which also he went and preached unto the spirits in prison, which sometime were disobedient, . . . in the days of Noah." 1 *Pet.* iii. 19, 20.

730. "Make thee an ark of gopher-wood ; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. . . . And the door of the ark shalt thou set in the side thereof. . . . And take unto thee of all food that is eaten, and thou shalt gather it to thee ; and it shall be for food for thee and for them." *Gen.* vi. 14–21.

Came sevens and pairs, and entered in, as taught
 Their order ; last the sire, and his three sons,
 With their four wives ; and God made fast the door.
 Meanwhile the south-wind rose, and, with black wings
 Wide-hovering, all the clouds together drove
 From under heaven ; the hills, to their supply, 740
 Vapour and exhalation, dusk and moist,
 Sent up amain ; and now the thickened sky
 Like a dark ceiling stood : down rushed the rain
 Impetuous, and continued till the earth
 No more was seen. The floating vessel swum
 Uplifted, and secure, with beaked prow,
 Rode tilting o'er the waves ; all dwellings else
 Flood overwhelmed, and them, with all their pomp,
 Deep under water rolled ; sea covered sea,
 Sea without shore ; and in their palaces, 750
 Where luxury late reigned, sea-monsters whelped

747. *tilting*, i.e. running against them or rising. To *tilt* a cart is to throw it back.

735. "Of every clean beast shalt thou take unto thee by sevens, . . . and of beasts that are not clean by two. . . . Of fowls also of the air by sevens." *Gen.* vii. 2, 3. "In the self-same day entered Noah, . . . and the sons of Noah, and Noah's wife, and the wives of his sons with them into the ark ; they and every beast after his kind . . . and every creeping thing . . . and every fowl . . . as God had commanded him, and the Lord shut him in." *Gen.* vii. 13-16.

738,

"Madidis Notus evolat alis

Terribilem picea tectus caligine vultum.

Fit fragor, at densi funduntur ab æthere nimbi."

Ov. Met. i. 264.—*K.*

"Sæpe etiam immensum cælo venit agmen aquarum,
 Et foedam glomerant tempestatem imbris atris
 Collectæ ex alto nubes ; ruit arduus æther
 Et pluvia ingenti sata læta boumque labores
 Diluit."

Virg. Geor. i. 322.—*K.*

745. "And the ark went upon the face of the waters." *Gen.* vii. 18.

747.

"Tectaque cumque suis rapiunt penetralia sacris.
 Si qua domus mansit, potuitque resistere tanto
 Indejecta malo ; culmen tamen altior hujus
 Unda tegit, pressæque latent sub gurgite turres.
 Jamque mare et tellus nullum discrimen habebant ;
 Omnia pontus erat ; deerant quoque litora ponto."

Ov. Met. i. 287.—*K.*

And stabled : of mankind, so numerous late,
 All left in one small bottom swum embarked.
 How didst thou grieve then, Adam, to behold
 The end of all thy offspring, end so sad,
 Depopulation ! Thee another flood,
 Of tears and sorrow a flood, thee also drowned,
 And sunk thee as thy sons ; till, gently reared
 By the Angel, on thy feet thou stoodest at last,
 Though comfortless ; as when a father mourns 760
 His children, all in view destroyed at once ;
 And scarce to the Angel utteredst thus thy plaint :
 “ O visions ill foreseen ! better had I
 Lived ignorant of future, so had borne
 My part of evil only, each day's lot
 Enough to bear. Those now, that were dispensed
 The burden of many ages, on me light
 At once, by my foreknowledge gaining birth
 Abortive, to torment me ere their being,
 With thought that they must be. Let no man seek 770
 Henceforth to be foretold what shall befall
 Him or his children ; evil he may be sure,
 Which neither his foreknowing can prevent,

766. *dispensed*, i.e. distributed, weighed or dealt out, *pendo*, *dispendo*.

768. *birth abortive*, i.e. born, come to view, before their time, like abortions.

773. *Which neither*, etc. *Neither* seems to be used here as a simple negative. Todd quotes from Milton's prose works : “ In such a posture Christ found the

750. “ Et, modo qua`graciles gramen carpere capellæ,
 Nunc ibi-deformes ponunt sua corpore phocæ.”

Ov. Met. i. 299.—K.

“ And in the holes

Where eyes did once inhabit, there were crept,” etc.

Rich. III. i. 4.—K.

“ And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces.” *Is. xiii. 22.—T.*

752. “ Et superesse virum de tot modo millibus unum,
 Et superesse videt de tot modo millibus unam.”

Ov. Met. i. 325.—K.

760. “Ὡς δὲ πατήρ ὁ παῖδς ὀδύρεται ὁστέα καίαν,
 Νυμφίου, ὅστε θανὼν δειλοὺς ἀκράχησε τοκήας.

Il. xxiii. 222.—Callander.

765. “ Sufficient unto the day is the evil thereof.” *Mat. vi. 34.—N.*

Above the highest hills. Then shall this mount
 Of Paradise by might of waves be moved 830
 Out of his place, pushed by the horned flood,
 With all his verdure spoiled, and trees adrift,
 Down the Great River to the opening Gulf,
 And there take root an island salt and bare,
 The haunt of seals, and orcs, and seamews' clang;
 To teach thee that God attributes to place
 No sanctity, if none be thither brought
 By men who there frequent, or therein dwell.
 And now what further shall ensue behold."

He looked, and saw the ark hull on the flood, 840
 Which now abated; for the clouds were fled,
 Driven by a keen north-wind, that blowing dry
 Wrinkled the face of deluge, as decayed;
 And the clear sun on his wide watery glass
 Gazed hot, and of the fresh wave largely drew,
 As after thirst, which made their flowing shrink

833. *Down, etc.* By the 'Great River' he probably meant the Euphrates, with which the Tigris, which ran from the Garden, unites; the 'Gulf' is the Persian Gulf. We know not whence the poet derived this idea. It is probably a fiction of his own, to account for the disappearance of the Mount of Paradise from the plain of Mesopotamia.

835. *orcs.* This word is used by Ariosto to express a huge voracious fish, answering to the *κῆτος* of the Greeks.—*clang.* See on vii. 422.

840. *hull*, i.e. rock to and fro, go at the will of wind and water, without the aid of sails or rudder.

843. *Wrinkled, etc.* The decay of the flood seems to be compared to that of the human face. The image may seem somewhat undignified: but see on v. 396.

845. *drew*, i.e. drank, quaffed; the Latin *duco*.

846. *As after thirst.* Perhaps the image is rather too familiar.—*their.* The poet had probably dictated 'waves' in the preceding line.

828. "And the waters prevailed exceedingly upon the earth; and all the high hills that were under the whole heaven were covered." *Gen.* vii. 19.

841. "Nubila disjecit, nimbisque Aquilone remotis
 Et cælo terras ostendit, et æthera terris.

Jam mare littus habet; plenos capit alveus amnes;
 Flumina subsidunt; collesque exire videntur.
 Surgit humus; crescent loca decrescentibus undis.'

Or. Met. i. 323.—N.

From standing lake to tripping ebb, that stole
 With soft foot toward the deep, who now had stopped
 His sluices, as the heaven his windows shut.
 The ark no more now floats, but seems on ground, 850
 Fast on the top of some high mountain fixed.
 And now the tops of hills as rocks appear ;
 With clamour thence the rapid currents drive,
 Toward the retreating sea, their furious tide.
 Forthwith from out the ark a raven flies,
 And after him, the surer messenger,
 A dove, sent forth once and again to spy
 Green tree or ground, whereon his foot may light ;
 The second time returning, in his bill
 An olive-leaf he brings, pacific sign. 860
 Anon dry ground appears, and from his ark
 The ancient sire descends, with all his train.
 Then, with uplifted hands and eyes devout,
 Grateful to Heaven, over his head beholds
 A dewy cloud, and in the cloud a bow,
 Conspicuous with three listed colours gay,
 Betokening peace from God, and covenant new.
 Whereat the heart of Adam erst so sad
 Greatly rejoiced, and thus his joy broke forth :
 " O thou, who future things canst represent 870

847. *tripping*, i.e. going lightly, dancing, as it were along. It is a favourite term with Drayton, as applied to the personified rivers.

858. *his*. In *Gen.* viii. 9 the dove is feminine.

863. *three*, i.e. red, yellow, blue, according to the correct view of Aristotle.—*Listed*, i.e. striped ; *listato*, It.

848. "The fountains also of the deep and the windows of heaven were stopped." *Gen.* viii. 2.

850. "And the ark rested . . . upon the mountains of Ararat." *Gen.* viii. 4.

855. "And he sent forth a raven. . . . Also he sent forth a dove from him, to see if the waters were abated ; . . . but the dove found no rest for the sole of her foot. . . . And again he sent forth the dove out of the ark ; and the dove came in to him in the evening ; and, lo, in her mouth was an olive-leaf." *Gen.* viii. 7-11.

861. "And, behold, the face of the ground was dry." *Gen.* viii. 13.

862. "And Noah went forth, and his sons, and his wife, and his sons' wives with him." *Gen.* viii. 18.

As present, heavenly Instructor ! I revive
 At this last sight, assured that Man shall live,
 With all the creatures, and their seed preserve.
 Far less I now lament for one whole world
 Of wicked sons destroyed, than I rejoice
 For one man found so perfect and so just,
 That God vouchsafes to raise another world
 From him, and all his anger to forget.
 But say, what mean those coloured streaks in heaven
 Distended ? as the brow of God appeased ? 880
 Or serve they as a flowery verge to bind
 The fluid skirts of that same watery cloud,
 Lest it again dissolve and shower the earth ?”

To whom the Archangel :—“ Dexterously thou aimest.
 So willingly doth God remit his ire,
 Though late repenting him of Man depraved ;
 Grieved at his heart, when looking down he saw
 The whole earth filled with violence, and all flesh
 Corrupting each their way ; yet, those removed,
 Such grace shall one just man find in his sight, 890
 That he relents not to blot out mankind,
 And makes a covenant never to destroy
 The earth again by flood, nor let the sea
 Surpass his bounds, nor rain to drown the world,

880. *Distended, etc.* This is printed in Milton's own editions :—

“Distended as the brow of God appeased,”

In Todd's :—

“Distended, as the brow of God appeased ?”

891. *relents*, sc. and resolves. *Verb. prag.*

894. *Surpass*, i.e. overpass, go beyond ; *surpasser*, Fr.

886. “And it repented the Lord that he had made man on the earth, and it grieved him at his heart.” *Gen.* vi. 6. “The earth was filled with violence . . . for all flesh had corrupted his way.” *Ib.* 11, 12.

890. “Noah was a just man.” *Ib.* 9.

892. “And I will establish my covenant with you ; neither shall all flesh be cut off any more by the waters of a flood. . . I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud, and I will remember my covenant.” *Gen.* ix. 11-15.

With man therein or beast ; but, when he brings
Over the earth a cloud, will therein set
His triple-coloured bow, whereon to look,
And call to mind his covenant. Day and night,
Seed-time and harvest, heat and hoary frost
Shall hold their course, till fire purge all things new, 900
Both heaven and earth, wherein the just shall dwell."

898. "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." *Gen.* viii. 22.

900. "The heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. . . . We look for new heavens and a new earth, wherein dwelleth righteousness." *2 Pet.* iii. 12, 13.—*K.*

BOOK XII.

THE ARGUMENT.

The Angel Michael continues, from the Flood, to relate what shall succeed; then, in the mention of Abraham, comes by degrees to explain who that Seed of the Woman shall be, which was promised Adam and Eve in the Fall; his incarnation, death, resurrection, and ascension; the state of the Church till his second coming. Adam, greatly satisfied and recomfited by these relations and promises, descends the hill with Michael; wakens Eve, who all this while had slept, but with gentle dreams composed to quietness of mind and submission. Michael in either hand leads them out of Paradise, the fiery sword waving behind them, and the Cherubim taking their stations to guard the place.

As one who in his journey baits at noon,
 Though bent on speed, so here the Archangel paused,
 Betwixt the world destroyed and world restored,
 If Adam aught perhaps might interpose;
 Then with transition sweet new speech resumes:
 "Thus thou hast seen one world begin and end;
 And Man as from a second stock proceed.
 Much thou hast yet to see, but I perceive
 Thy mortal sight to fail; objects divine
 Must needs impair and weary human sense. 10
 Henceforth what is to come I will relate;

1. *As one.* This and the four succeeding lines were added in the second edition, when the last book was divided into two books.

9. *objects divine, etc.* It would seem that the poet regarded the preceding visions as having been presented to the visible organs of Adam, and not produced by the Divine power in his mind, like those of the Prophets. Yet still, as they were attended with no peculiar degree of light and brightness, there is no apparent reason why his sight should fail. The true reason of the change, for which this is only the pretext, was the length to which the narrative must have run, had all that is to follow been presented in the same graphic, detailed manner as what precedes: see *Life of Milton*, p. 413.

Thou therefore give due audience, and attend.

“This second source of men, while yet but few,
 And while the dread of judgement past remains
 Fresh in their minds, fearing the Deity,
 With some regard to what is just and right
 Shall lead their lives, and multiply apace,
 Labouring the soil, and reaping plenteous crop,
 Corn, wine, and oil; and, from the herd or flock,
 Oft sacrificing bullock, lamb, or kid, 20
 With large wine-offerings poured, and sacred feast,
 Shall spend their days in joy unblamed, and dwell
 Long time in peace, by families and tribes,
 Under paternal rule: till one shall rise
 Of proud ambitious heart, who, not content
 With fair equality, fraternal state,
 Will arrogate dominion undeserved
 Over his brethren, and quite dispossess
 Concord and law of Nature from the earth;
 Hunting—and men not beasts shall be his game— 30
 With war and hostile snare such as refuse
 Subjection to his empire tyrannous.
 A mighty hunter thence he shall be styled
 Before the Lord, as in despite of Heaven,
 Or from Heaven claiming second sovranity;

22. *and dwell, etc.* He here follows the opinion that the form of government after the Flood was what is denominated the patriarchal, and that Nimrod was the first monarch; a subject on which Scripture is perfectly silent, but which agreed with the poet's political feelings.

27. *undeserved, sc.* by him, to which he had no right.

28. *dispossess.* He uses this word in its legal sense of putting out of possession.

30. *and men, etc.* This is the interpretation given by some, both Jewish and Christian expositors, but contrary to the plain language of Scripture.

34. *Before the Lord.* He gives two interpretations of this phrase: one that of Augustine, as if *before* was i.q. *against*; the other that of Vatablus and others, that *before* was i.q. *under*; as if placing himself next to God, his vice-

24. “And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod the mighty hunter before the Lord. And the beginning of his kingdom was Babel, . . . in the land of Shinar,” *Gen.* x. 8-10.

And from rebellion shall derive his name,
 Though of rebellion others he accuse.
 He, with a crew, whom like ambition joins
 With him or under him to tyrannize,
 Marching from Eden toward the west, shall find 40
 The plain, wherein a black bituminous gurge
 Boils out from underground, the mouth of Hell.
 Of brick and of that stuff they cast to build
 A city and tower, whose top may reach to Heaven ;
 And get themselves a name ; lest, far dispersed
 In foreign lands, their memory be lost ;
 Regardless whether good or evil fame.
 But God, who oft descends to visit men,
 Unseen, and through their habitations walks,
 To mark their doings, them beholding soon, 50
 Comes down to see their city, ere the tower
 Obstruct Heaven-towers, and in derision sets
 Upon their tongues a various spirit, to rase

gerent as it were, on the *jus divinum* principle. The expression however is merely superlative, like *trees of God*, etc.

36. *And from, etc.* If Nimrod be a word of Semitic origin, it may be derived from *mīrad* (מִרַד) *to rebel* ; and may therefore signify *rebel*. But it is probably an Assyrian name.

41. *The plain, etc.*, i.e. that part of Mesopotamia bordering on the Euphrates, which lay to the west of the poet's Eden, and in which bitumen abounded, which was used for mortar or cement. He terms this 'the mouth of Hell' poetically and figuratively only, as his Hell was not within the earth. He had the *Tenarias fauces*, the *fauces graveolentis Averni*, and other places of the Latin Classics in his mind.

43. *cast*, i.e. plan : comp. iii. 634.

44. *A city, etc.*, i.e. Babylon, with its tower of Belus. But the Scripture only says that Babel, with other places, was the beginning of Nimrod's kingdom, and the building of the tower is spoken of quite in a different relation.

40. "And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar ; and they dwelt there. And they said, Go to, let us make brick and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven ; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." *Gen.* xi. 2-4.

51. "And the Lord came down to see the city and tower which the children of men builded." *Gen.* xi. 5.

Quite out their native language, and, instead,
 To sow a jangling noise of words unknown.
 Forthwith a hideous gabble rises loud
 Among the builders; each to other calls,
 Not understood, till hoarse, and all in rage,
 As mocked they storm. Great laughter was in Heaven,
 And looking down, to see the hubbub strange 60
 And hear the din: thus was the building left
 Ridiculous, and the work *Confusion* named."

Whereto thus Adam, fatherly displeased:
 "O execrable son! so to aspire
 Above his brethren, to himself assuming
 Authority usurped, from God not given.
 He gave us only over beast, fish, fowl,
 Dominion absolute; that right we hold
 By his donation; but man over men
 He made not lord; such title to himself 70
 Reserving, human left from human free.
 But this usurper his encroachment proud
 Stays not on Man; to God his tower intends
 Siege and defiance. Wretched man! what food
 Will he convey up thither, to sustain
 Himself and his rash army? where thin air
 Above the clouds will pine his entrails gross,
 And famish him of breath, if not of bread."

To whom thus Michael:—"Justly thou abhorrest

62. *and the work, etc.* The etymology here followed takes *Babel* (בָּבֶל) as i.q. *Balbel* (בַּלְבֵּל), from *balal* (בָּלַל), 'to confound.' Some have conjectured that *Babel* is i.q. *Bab-Bel*, Gate or Court of Belus. The most probable etymon seems to be *Bēth-Bēl* (בֵּית-בֶּל), House of Belus.

76. *where thin air, etc.* A degree of knowledge in physics to which Adam could hardly have attained.

78. *of breath, etc.* A play on words.

79. *To whom, etc.* In what follows the poet had evidently his own times, and the oppression which followed the Restoration, before his mind.

53. "Go to, let us go down, and there confound their language, that they may not understand one another's speech." *Gen.* xi. 7.

62. "Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth." *Gen.* xi. 9.

That son, who on the quiet state of men 80
 Such trouble brought, affecting to subdue
 Rational liberty; yet know withal,
 Since thy original lapse, true liberty
 Is lost, which always with right reason dwells,
 Twinned, and from her hath no dividual being.
 Reason in man obscured, or not obeyed,
 Immediately inordinate desires
 And upstart passions catch the government
 From reason, and to servitude reduce
 Man, till then free. Therefore, since he permits 90
 Within himself unworthy powers to reign
 Over free reason, God, in judgement just,
 Subjects him from without to violent lords,
 Who, oft as undeservedly, enthrall
 His outward freedom. Tyranny must be;
 Though to the tyrant thereby no excuse.
 Yet sometimes nations will decline so low
 From virtue, which is reason, that no wrong,
 But justice, and some fatal curse annexed,
 Deprives them of their outward liberty, 100
 Their inward lost: witness the irreverent son
 Of him who built the ark, who, for the shame
 Done to his father, heard this heavy curse,
Servant of servants, on his vicious race.
 "Thus will this latter, as the former world,
 Still tend from bad to worse, till God at last,
 Wearied with their iniquities, withdraw
 His presence from among them, and avert
 His holy eyes; resolving from thenceforth

94. *undeservedly*. Comp. v. 27.

114. *yet residing*, i.e. while the world was thus deteriorating.

95. "It must needs be that offences come; but woe to that man by whom the offence cometh." *Mat.* xviii. 7.—*T.*

104. "And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren." *Gen.* ix. 25.

107. "Thou hast wearied me with thy iniquities." *Is.* xliii. 24. "He hath withdrawn himself from them." *Hos.* v. 6.—*D.*

To leave them to their own polluted ways, 110
 And one peculiar nation to select
 From all the rest, of whom to be invoked ;
 A nation from one faithful man to spring.
 Him on this side Euphrates yet residing,
 Bred up in idol-worship ; Oh, that men
 —Canst thou believe?—should be so stupid grown,
 While yet the patriarch lived who scaped the Flood,
 As to forsake the living God, and fall
 To worship their own work, in wood and stone,
 For gods ! Yet him God the Most High vouchsafes 120
 To call by vision, from his father's house,
 His kindred and false gods, into a land
 Which he will shew him, and from him will raise
 A mighty nation, and upon him shower
 His benediction so, that in his seed
 All nations shall be blest. He straight obeys,
 Not knowing to what land, yet firm believes.
 I see him, but thou canst not, with what faith
 He leaves his gods, his friends, and native soil,
 Ur of Chaldæa, passing now the ford 130

117. *While yet, etc.* According to the computations of *Gen.* xi., Terah, the father of Abraham, was born only 222 years after the Flood, and as Noah survived that event 350 years (*Gen.* ix. 28), he was of course contemporary with Terah and even with Abraham.

129. *He leaves, etc.* This is erroneous, for Terah and his family had left Ur and gone to Haran, which was in Mesopotamia, and it was there, and apparently after the death of Terah, that Abraham received the call on which he crossed the river and proceeded toward Canaan. The poet was perhaps led into error by the pluperfect tense instead of the perfect in *Gen.* xii. 1.

115. "Your fathers dwelt on the other side of the flood in old time, even Terah the father of Abraham, . . . and they served other gods." *Josh.* xxiv. 2.

118. "An evil heart of unbelief in departing from the living God." *Heb.* iii.

12. "For they were no gods, but the work of men's hands, wood and stone." *Is.* xxxvii. 19.—D.

120. "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee. And I will make of thee a great nation, . . . and in thee shall all families of the earth be blessed." *Gen.* xii. 1-3.

127. "By faith Abraham . . . went out, not knowing whither he went." *Heb.* xi. 8.—N.

To Haran ; after him a cumbrous train
 Of herds and flocks, and numerous servitude ;
 Not wandering poor, but trusting all his wealth
 With God, who called him, in a land unknown.
 Canaan he now attains ; I see his tents
 Pitched about Sechem, and the neighbouring plain
 Of Moreh ; there by promise he receives
 Gift to his progeny of all that land,
 From Hamath northward to the desert south
 —Things by their names I call, though yet unnamed—
 From Hermon east to the great western Sea ; 141
 Mount Hermon, yonder sea, each place behold
 In prospect, as I point them : on the shore
 Mount Carmel ; here, the double-founted stream,
 Jordan, true limit eastward ; but his sons
 Shall dwell to Senir, that long ridge of hills.
 This ponder, that all nations of the earth
 Shall in his seed be blessed. By that seed
 Is meant thy great Deliverer, who shall bruise
 The Serpent's head ; whereof to thee anon 150

139. *From Hamath, etc.* The extent of possession promised to Abraham (*Gen.* xv. 18) is from the River of Egypt to the Euphrates. But in *Numb.* xxxiv. 8, the entrance of Hamath is named as one of the points of the northern boundary.

144. *the double-founted stream, etc.* The sources of the Jordan are two fountains or springs, the one named that of Hasbany near Hasbeiya, about twenty miles north of Baneas or Casarea Philippi ; the other the fountain of Tell-il-Kadi, sixteen or eighteen miles south of that of Hasbany, by the site of the ancient city of Dan. The name Jordan signifies *the flower, the river*, from *yârad* (רָד) 'to descend,' 'run on.'

146. *Senir.* This was the Amorite name of Mount Hermon (*Deut.* iii. 9), though the poet seems to view it as a different range.

131. "And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran ; and they went forth." *Gen.* xii. 5.

135. "And into the land of Canaan they came. And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. . . . And the Lord appeared unto Abram, and said, Unto thy seed will I give this land." *Gen.* xii. 5-7.

140. "Hæc tunc nomina erunt, nunc sunt sine nomine terra."

Æs. vi. 776.—K.

Plainlier shall be revealed. This patriarch blest,
 Whom faithful Abraham due time shall call,
 A son, and of his son a grandchild, leaves,
 Like him in faith, in wisdom, and renown.
 The grandchild, with twelve sons increased, departs
 From Canaan, to a land hereafter called
 Egypt, divided by the river Nile.
 See where it flows, disgorging at seven mouths
 Into the sea. To sojourn in that land
 He comes, invited by a younger son 160
 In time of dearth, a son whose worthy deeds
 Raise him to be the second in that realm
 Of Pharaoh. There he dies, and leaves his race
 Growing into a nation, and now grown
 Suspected to a sequent king, who seeks
 To stop their overgrowth, as inmate guests
 Too numerous; whence of guests he makes them slaves,
 Inhospitably, and kills their infant males:
 Till by two brethren—those two brethren call
 Moses and Aaron—sent from God to claim 170
 His people from enthrallment, they return,
 With glory and spoil, back to their promised land.
 But first the lawless tyrant, who denies
 To know their God, or message to regard,
 Must be compelled by signs and judgements dire;
 To blood unshed the rivers must be turned;
 Frogs, lice, and flies must all his palace fill
 With loathed intrusion, and fill all the land;
 His cattle must of rot and murrain die;

175. *compelled*, sc. to do so.

152. "Neither shall thy name any more be called Abram, but thy name shall be Abraham." *Gen.* xvii. 5. "They which be of faith are blessed with faithful Abraham." *Gal.* iii. 9.—*K.*

162. "According unto thy word shall all my people be ruled; only in the throne will I be greater than thou." *Gen.* xli. 40.

172. "And afterwards shall they come out with great substance." *Gen.* xv. 14. "And they spoiled the Egyptians." *Ex.* xii. 36.

173. "And Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go." *Ex.* v. 2.

Blotches and blains must all his flesh emboss, 180
 And all his people; thunder mixed with hail,
 Hail mixed with fire, must rend the Egyptian sky,
 And wheel on the earth, devouring where it rolls;
 What it devours not, herb, or fruit, or grain,
 A darksome cloud of locusts swarming down
 Must eat, and on the ground leave nothing green;
 Darkness must overshadow all his bounds,
 Palpable darkness, and blot out three days;
 Last, with one midnight-stroke, all the first-born
 Of Egypt must lie dead. Thus with ten wounds 190
 The river-dragon tamed at length submits
 To let his sojourners depart, and oft
 Humbles his stubborn heart, but still, as ice,
 More hardened after thaw; till, in his rage,
 Pursuing whom he late dismissed, the sea
 Swallows him with his host; but them lets pass,
 As on dry land, between two crystal walls,
 Awed by the rod of Moses so to stand
 Divided, till his rescued gain their shore:
 Such wondrous power God to his Saint will lend, 200
 Though present in his Angel, who shall go

180. *emboss*, i.e. cover with swellings or protuberances. This proves that
 "Bathe Merriman, the poor cur is *embossed*,"

Taming of Shrew, Induc.,

is the right reading.

193. *as ice, etc.* This was an opinion of the time, but it is not the fact.

183. "And the Lord sent thunder and hail, and the fire ran along upon the ground." *Ex.* ix. 23.

185. "They covered the face of the whole earth, so that the land was darkened." *Ex.* x. 15.

187. "That there may be darkness over the land of Egypt, even darkness which may be felt. . . . And there was a thick darkness in all the land of Egypt three days." *Ex.* x. 21.

191. "Behold, I am against thee Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers." *Ezek.* xxix. 3.—*K.*

197. "And the waters were a wall unto them on their right-hand and on their left." *Ex.* xiv. 22.

201. "And the angel of the Lord, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them." *Ex.* xiv. 19.

Before them in a cloud and pillar of fire
 —By day a cloud, by night a pillar of fire—
 To guide them in their journey, and remove
 Behind them, while the obdurate king pursues.
 All night he will pursue, but his approach
 Darkness defends between till morning-watch;
 Then, through the fiery pillar and the cloud,
 God looking forth will trouble all his host,
 And craze their chariot-wheels; when by command 210
 Moses once more his potent rod extends
 Over the sea; the sea his rod obeys;
 On their embattled ranks the waves return,
 And overwhelm their war. The race elect
 Safe toward Canaan from the shore advance,
 Through the wild Desert, not the readiest way;
 Lest, entering on the Canaanite alarmed,
 War terrify them inexpert, and fear
 Return them back to Egypt, choosing rather
 Inglorious life with servitude; for life 220
 To noble and ignoble is more sweet
 Untrained in arms, where rashness leads not on.
 This also shall they gain by their delay
 In the wide wilderness, there they shall found

207. *Darkness, etc.*, i.e. darkness being between them defends, i.e. prohibits, prevents: see on xi. 86.

210. *craze*, i.e. break; *écraser*, Fr.

217. *alarmed*, i.e. roused to arms, excited, put on his guard: comp. iv. 985.

220. *for life, etc.*, i.e. Those, whoever they may be, who are not used to arms, set a greater value on life, and are therefore more timid than military men.

207. "And it came to pass, that in the morning-watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, and took off their chariot-wheels, so that they drave heavily." *Ex.* xiv. 24.

210. "And the Lord said unto Moses, Stretch out thine hand over the sea. . . . And the waters returned, and covered the chariots and the horsemen and all the host of Pharaoh." *Ex.* xiv. 26-28.

217. "God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt." *Ex.* xiii. 17.

Their government, and their great Senate choose,
 Through the twelve tribes, to rule by laws ordained.
 God, from the Mount of Sinai, whose grey top
 Shall tremble, he descending, will himself
 In thunder, lightning, and loud trumpets' sound,
 Ordain them laws; part, such as appertain 230
 To civil justice; part, religious rites
 Of sacrifice, informing them, by types
 And shadows, of that destined Seed to bruise
 The Serpent, by what means he shall achieve
 Mankind's deliverance. But the voice of God
 To mortal ear is dreadful: they beseech
 That Moses might report to them his will,
 And terror cease; he grants what they besought,
 Instructed that to God is no access
 Without Mediator, whose high office now 240
 Moses in figure bears, to introduce
 One greater, of whose day he shall foretell,
 And all the Prophets, in their age, the times
 Of great Messiah shall sing. Thus laws and rites
 Established, such delight hath God in men
 Obedient to his will, that he vouchsafes
 Among them to set up his tabernacle,
 The Holy One with mortal men to dwell.
 By his prescript a sanctuary is framed
 Of cedar, overlaid with gold; therein 250
 An ark, and in the ark his testimony,

250. *Of cedar.* This is an error; it was of Shittim-wood or Acacia. The Temple was in the poet's mind.

227. "There were thunders and lightnings and a thick cloud upon the mount, and the voice of the trumpet exceeding loud. . . And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire, . . . and the whole mount quaked greatly." *Ex.* xix. 16-18.

236. "And they said unto Moses, Speak thou with us, and we will hear; but let not God speak with us, lest we die." *Ex.* xx. 19.

240. "Ordained by angels, in the hand of a mediator." *Gal.* iii. 19.—*K.*

242. "For Moses truly said to the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me. . . Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days." *Acts* iii. 22-24.—*N.*

The records of his covenant ; over these
 A mercy-seat of gold, between the wings
 Of two bright Cherubim ; before him burn
 Seven lamps, as in a Zodiac representing
 The heavenly fires. Over the tent a cloud
 Shall rest by day, a fiery gleam by night,
 Save when they journey ; and at length they come,
 Conducted by his Angel, to the land
 Promised to Abraham and his seed. The rest 260
 Were long to tell ; how many battles fought,
 How many kings destroyed, and kingdoms won,
 Or how the sun shall in mid-heaven stand still,
 A day entire, and night's due course adjourn,
 Man's voice commanding, ' Sun in Gibeon stand,
 And thou, moon, in the vale of Aialon,
 Till Israel overcome ! ' so call the third
 From Abraham, son of Isaac, and from him
 His whole descent, who thus shall Canaan win."

Here Adam interposed :—" O sent from Heaven, 270
 Enlightener of my darkness ! gracious things
 Thou hast revealed, those chiefly which concern
 Just Abraham and his seed. Now first I find
 Mine eyes true opening, and my heart much eased,
 Erewhile perplexed with thoughts what would become
 Of me and all mankind ; but now I see
 His day, in whom all nations shall be blest,
 Favour unmerited by me, who sought
 Forbidden knowledge by forbidden means.
 This yet I apprehend not, why to those 280
 Among whom God will deign to dwell on Earth
 So many and so various laws are given ;
 So many laws argue so many sins

253. *between, etc.* See on i. 387.

255. *Seven, etc.* This is an idea furnished by Josephus, *Antiq.* iii. 6.

259. " For mine Angel shall go before thee, and bring thee unto the Amorites," etc. *Ex.* xxiii. 23.

265. " And he said in the sight of Israel, Sun, stand thou still upon Gibeon ; and thou, Moon, in the valley of Ajalon." *Josh.* x. 12.

276. " Your father Abraham rejoiced to see my day." *John* viii. 56.—*N.*

Among them ; how can God with such reside ?”

To whom thus Michael :—“ Doubt not but that sin
Will reign among them, as of thee begot ;
And therefore was law given them, to evince
Their natural pravity, by stirring up
Sin against law to fight ; that, when they see
Law can discover sin, but not remove, 290
Save by those shadowy expiations weak,
The blood of bulls and goats, they may conclude
Some blood more precious must be paid for Man,
Just for unjust, that in such righteousness,
To them by faith imputed, they may find
Justification toward God, and peace
Of conscience, which the law by ceremonies
Cannot appease, nor man the moral part
Perform, and not performing cannot live.
So law appears imperfect, and but given 300
With purpose to resign them in full time
Up to a better covenant, disciplined
From shadowy types to truth, from flesh to spirit,
From imposition of strict laws to free
Acceptance of large grace, from servile fear
To filial, works of law to works of faith.
And therefore shall not Moses, though of God

285. “ By one man’s offence death hath reigned by one . . . as sin hath reigned unto death.” *Rom.* v. 17, 21.

287. “ Moreover, the law entered that the offence might abound.” *Rom.* v. 20.

290. “ By the law is the knowledge of sin.” *Rom.* iii. 20. “ Nay, I had not known sin but by the law.” *Rom.* vii. 7.

291. “ For it is not possible that the blood of bulls and goats should take away sins.” *Heb.* x. 4.

294. “ And therefore it was imputed to him for righteousness. For us also to whom it shall be imputed, if we believe on him that raised up Jesus, . . . who was raised again for our justification.” *Rom.* iv. 22–25.

299. “ For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.” *Rom.* x. 5.

305. “ For ye have not received the spirit of bondage again to fear ; but ye have received the spirit of adoption, whereby we cry, Abba, Father.” *Rom.* viii. 15.

307. “ O Daniel, a man greatly beloved.” *Dan.* x. 11.—*K.* “ And the Lord said unto Moses and Aaron, . . . Ye shall not bring this congregation into the land which I have given them.” *Numb.* xx. 12.

Highly beloved, being but the minister
 Of law, his people into Canaan lead ;
 But Joshua, whom the Gentiles Jesus call, 810
 His name and office bearing, who shall quell
 The adversary Serpent, and bring back,
 Through the world's wilderness long wandered Man
 Safe to eternal Paradise of rest.
 Meanwhile they, in their earthly Canaan placed,
 Long time shall dwell and prosper, but when sins
 National interrupt their public peace,
 Provoking God to raise them enemies ;
 From whom as oft he saves them penitent
 By Judges first, then under Kings ; of whom 820
 The second, both for piety renowned
 And puissant deeds, a promise shall receive
 Irrevocable, that his regal throne
 For ever shall endure. The like shall sing
 All Prophecy, that of the royal stock
 Of David—so I name this king—shall rise
 A son, the Woman's Seed, to thee foretold,
 Foretold to Abraham, as in whom shall trust
 All nations, and to kings foretold of kings
 The last, for of his reign shall be no end. 830
 But first a long succession must ensue,
 And his next son, for wealth and wisdom famed,
 The clouded ark of God, till then in tents
 Wandering, shall in a glorious temple enshrine.
 Such follow him as shall be registered
 Part good, part bad ; of bad the longer scroll,

310. *But Joshua, etc.* The Sept. always call Joshua 'Ιησοῦς (Jesus), which is our Lord's name, of whom Joshua is regarded as a type. The name signifies Saviour.

336. *of bad, etc.*, i.e. including the kings of Israel ; for the 'longer scroll' of those of Judah was good.

322. "And thine house and thy kingdom shall be established for ever before thee ; thy throne shall be established for ever." 2 Sam. vii. 16. "His seed shall endure for ever, and his throne as the sun before me." Ps. lxxxix. 36.

325. "And in that day there shall be a root of Jesse which shall stand up for an ensign of the people ; to it shall the Gentiles seek." Is. xi. 10.

Whose foul idolatries and other faults,
 Heaped to the popular sum, will so incense
 God, as to leave them, and expose their land,
 Their city, his temple, and his holy ark, 340
 With all his sacred things, a scorn and prey
 To that proud city, whose high walls thou sawest
 Left in confusion, Babylon thence called.
 There in captivity he lets them dwell,
 The space of seventy years, then brings them back,
 Remembering mercy, and his covenant sworn
 To David, stablished as the days of Heaven.
 Returned from Babylon, by leave of kings,
 Their lords, whom God disposed, the house of God
 They first re-edify, and for a while 350
 In mean estate live moderate, till, grown
 In wealth and multitude, factious they grow.
 But first among the priests dissension springs,
 Men who attend the altar, and should most
 Endeavour peace ! Their strife pollution brings
 Upon the temple itself : at last they seize
 The sceptre, and regard not David's sons,
 Then lose it to a stranger, that the true
 Anointed King, Messiah, might be born
 Barred of his right ; yet at his birth a star, 360
 Unseen before in heaven, proclaims him come,
 And guides the eastern sages, who inquire
 His place, to offer incense, myrrh, and gold.

338. *the popular sum.* This seems to mean that the sum was so great, and the sins so diffused, as to require to be visited on the whole people.

353. *But first, etc.* A contest between Jason and Menelaus for the high-priesthood gave occasion to Antiochus Epiphanes to come to Jerusalem, where he polluted the temple, according to Jewish ideas, by entering it : see 2 *Mac.* v. At a later period, a similar contest between Aristobulus and Hyrcanus gave occasion to Pompeius Magnus, the Roman General, to enter the Holy of Holies : see our *Hist. of Rome*, pp. 375, 376. The regal power and the high-priesthood had been united in the person of Aristobulus, son of John Hyrcanus, of the Maccabæan family. Pompeius set over the land an Idumæan, named Antipater, whose son, the celebrated Herod, became king.

349. "The Lord stirred up the spirit of Cyrus, king of Persia." *Ezra* i. 1.

His place of birth a solemn Angel tells
 To simple shepherds, keeping watch by night ;
 They gladly thither haste, and, by a quire
 Of squadroned Angels, hear his carol sung.
 A Virgin is his mother, but his sire
 The Power of the Most High. He shall ascend
 The throne hereditary, and bound his reign 370
 With earth's wide bounds, his glory with the heavens."

He ceased, discerning Adam with such joy
 Surcharged, as had, like grief, been dewed in tears,
 Without the vent of words, which these he breathed :

" O prophet of glad tidings, finisher
 Of utmost hope ! now clear I understand
 What oft my steadiest thoughts have searched in vain ;
 Why our great Expectation should be called
 The Seed of Woman. Virgin Mother, hail !
 High in the love of Heaven, yet from my loins 380
 Thou shalt proceed, and from thy womb the Son
 Of God Most High : so God with Man unites.
 Needs must the Serpent now his capital bruise
 Expect with mortal pain. Say where and when
 Their fight, what stroke shall bruise the victor's heel."

To whom thus Michael :—" Dream not of their fight,
 As of a duel, or the local wounds
 Of head or heel. Not therefore joins the Son
 Manhood to Godhead, with more strength to foil
 Thy enemy ; nor so is overcome 390
 Satan, whose fall from Heaven, a deadlier bruise,
 Disabled not to give thee thy death's wound ;

364. *solemn*, i.e. as sent on such a solemn, important occasion.

366. *by a quire, etc.* The poet hastes a little too much here, as the carol was sung before they set out.—*squadroned*, i.e. drawn up in squadrons : see *Ode Nat.* 21.—*carol*. This is the well-known name of the hymns sung at Christmas.

373. *as had, etc.*, i.e. as would have been, like grief, poured down in a dew of tears.

392. *Disabled not, etc.*, i.e. did not render unable to give, etc.

369. "The power of the Highest shall overshadow thee." *Luke* i. 35.

370. "Imperium oceano, famam qui terminet astris." *Æn.* i. 287.—*H.*

379. "Hail, thou that art highly favoured." *Luke* i. 28.

Which he, who comes thy Saviour, shall recure,
 Not by destroying Satan, but his works
 In thee and in thy seed ; nor can this be,
 But by fulfilling that which thou didst want,
 Obedience to the law of God, imposed
 On penalty of death ; and suffering death,
 The penalty to thy transgression due,
 And due to theirs which out of thine will grow ; 400
 So only can high justice rest appaid.
 The law of God exact he shall fulfil,
 Both by obedience and by love, though love
 Alone fulfil the law ; thy punishment
 He shall endure, by coming in the flesh
 To a reproachful life and cursed death ;
 Proclaiming life to all who shall believe
 In his redemption, and that his obedience
 Imputed becomes theirs by faith, his merits 410
 To save them, not their own, though legal, works.
 For this he shall live hated, be blasphemed,
 Seized on by force, judged, and to death condemned,
 A shameful and accursed, nailed to the cross,
 By his own nation, slain for bringing life ;
 But to the cross he nails thy enemies,
 The law that is against thee, and the sins

393. *recure*, i.e. recover, heal. A Spenserian term.

401. *appaid*, i.e. paid, satisfied ; *appagato*, Ital. It occurs frequently in Chaucer and Spenser.

409. *his merits*, sc. are. Mitford would read, 'So save them,' in v. 410.

393. "Blessed is he that cometh in the name of the Lord." *Mat.* xxi. 9.

394. "For this purpose the Son of God was manifested, that he might destroy the works of the devil." 1 *John* iii. 8.—*N.*

396. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." *Rom.* viii. 3.

403. "Love is the fulfilling of the law." *Rom.* xiii. 10.—*H.*

413. "Being made a curse for us ; for it is written, Cursed is every one that hangeth on a tree." *Gal.* iii. 13.

415. "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." *Col.* ii. 14.—*N.*

Of all mankind, with him there crucified,
 Never to hurt them more who rightly trust
 In this his satisfaction : so he dies,
 But soon revives ; Death over him no power 420
 Shall long usurp. Ere the third dawning light
 Return, the stars of morn shall see him rise
 Out of his grave, fresh as the dawning light,
 Thy ransom paid, which Man from death redeems ;
 His death for Man, as many as offered life
 Neglect not, and the benefit embrace,
 By faith not void of works. This godlike act
 Annuls thy doom, the death thou shouldest have died,
 In sin for ever lost from life ; this act
 Shall bruise the head of Satan, crush his strength, 430
 Defeating Sin and Death, his two main arms,
 And fix far deeper in his head their stings
 Than temporal death shall bruise the victor's heel,
 Or theirs whom he redeems,—a death like sleep,
 A gentle wafting to immortal life.
 Nor, after resurrection, shall he stay
 Longer on earth than certain times to appear
 To his disciples, men who in his life
 Still followed him ; to them shall leave in charge
 To teach all nations what of him they learned 440
 And his salvation, them who shall believe
 Baptizing in the profluent stream ; the sign

429. *In sin, etc.*, i.e. If Christ had not died, mankind, in consequence of the sin of Adam, would have died totally, as there would have been no resurrection.

434. *Or theirs*, i.e. or the heel of those. *Bruising the heel* is therefore used figuratively.—*a death, etc.*, i.e. their temporal death is a death like sleep.

442. *in the profluent stream*. It was the poet's opinion that baptism should take place in running water, *profluentem aquam*. See *Life of Milton*, p. 194.

420. "Death hath no more dominion over him." *Rom.* vi. 9.—*G.*

421. "As it began to dawn toward the first day of the week." *Mat.* xxviii. 1.—*G.*

424. "Who gave himself a ransom for all." 1 *Tim.* ii. 6.—*T.*

427. "Faith without works is dead." *James* ii. 26.—*K.*

439. "Go ye therefore, and teach all nations, baptizing them. . . Teaching them to observe all things whatsoever I have commanded you." *Mat.* xxviii. 19, 20.

Of washing them from guilt of sin to life
 Pure, and in mind prepared, if so befall,
 For death, like that which the Redeemer died.
 All nations they shall teach ; for from that day
 Not only to the sons of Abraham's loins
 Salvation shall be preached, but to the sons
 Of Abraham's faith, wherever through the world ;
 So in his seed all nations shall be blest. 450
 Then to the Heaven-of-heavens he shall ascend
 With victory, triumphing through the air
 Over his foes and thine ; there shall surprise
 The Serpent, prince of air, and drag in chains
 Through all his realm, and there confounded leave ;
 Then enter into glory, and resume
 His seat at God's right hand, exalted high
 Above all names in Heaven ; and thence shall come,
 When this World's dissolution shall be ripe,
 With glory and power to judge both quick and dead ; 460
 To judge the unfaithful dead, but to reward
 His faithful, and receive them into bliss,
 Whether in Heaven or Earth ; for then the Earth
 Shall all be Paradise, far happier place
 Than this of Eden, and far happier days."
 So spake the Archangel Michaël ; then paused,

459. *When, etc.*, i.e. when this world shall be ripe for dissolution.

447. "Not to that [seed] only which is of the law, but to that also which is of the faith of Abraham." *Rom.* iv. 16.—*T.*

451. "Having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it." *Col.* ii. 15. "When he ascended up on high, he led captivity captive. . . . He that descended is the same also that ascended up far above all heavens." *Eph.* iv. 8-10.—*K.* "And a great chain in his hand. And he laid hold on that old serpent, . . . and bound him." *Rev.* xx. 2.

456. "Ought not Christ to have suffered these things, and to enter into his glory?" *Luke* xxiv. 26.—*G.*

457. "God hath set him at his own right hand, in the heavenly places, far above every name that is named, not only in this world, but also in that which is to come." *Eph.* i. 20, 21.—*H.*

460. "And they shall see the Son of Man coming . . . with power and great glory." *Luke* xxi. 27.—*G.* "To judge both the quick and the dead." *Ap. Creed.*—*K.*

As at the World's great period ; and our sire,
Replete with joy and wonder, thus replied :

" O Goodness infinite, Goodness immense !
That all this good of evil shall produce, 470
And evil turn to good ; more wonderful
Than that which by creation first brought forth
Light out of darkness ! Full of doubt I stand,
Whether I should repent me now of sin,
By me done and occasioned, or rejoice
Much more, that much more good thereof shall spring ;
To God more glory, more good-will to men
From God, and over wrath grace shall abound.
But say, if our Deliverer up to Heaven
Must reascend, what will betide the few, 480
His faithful, left among the unfaithful herd,
The enemies of truth ? Who then shall guide
His people, who defend ? Will they not deal
Worse with his followers than with him they dealt ?"

" Be sure they will," said the Angel ; " but from Heaven
He to his own a Comforter will send,
The promise of the Father, who shall dwell,
His Spirit, within them, and the law of faith
Working through love upon their hearts shall write,
To guide them in all truth ; and also arm 490
With spiritual armour, able to resist
Satan's assaults, and quench his fiery darts ;

476. *Much more, etc.* See Final Note on *Lycidas*.

488. *His Spirit*, i.e. being his Spirit.

486. " But when the Comforter is come, whom I will send unto you from the Father." *John* xv. 26.

487. " And, behold, I send the promise of my Father upon you." *Luke* xxiv. 49.—*T.* " For he dwelleth with you, and shall be in you." *John* xiv. 17.—*K.*

489. " Faith which worketh by love." *Gal.* v. 6.—*K.* " I will put my law in their inward parts, and write it in their hearts." *Jer.* xxxi. 33 ; *Heb.* viii. 10.—*K.*

490. " He will guide you into all truth." *John* xvi. 18. " Put on the whole armour of God, that ye may be able to stand against the wiles of the devil." *Eph.* vi. 11. " Wherewith ye shall be able to quench all the fiery darts of the wicked." *1b.* 16.

What man can do against them not afraid,
 Though to the death ; against such cruelties
 With inward consolations recompensed,
 And oft supported so as shall amaze
 Their proudest persecutors. For the Spirit
 Poured first on his Apostles, whom he sends
 To evangelize the nations, then on all
 Baptized, shall them with wondrous gifts endue 500
 To speak all tongues, and do all miracles,
 As did their Lord before them. Thus they win
 Great numbers of each nation to receive
 With joy the tidings brought from Heaven : at length,
 Their ministry performed, and race well run,
 Their doctrine and their story written left,
 They die ; but in their room, as they forewarn,
 Wolves shall succeed for teachers, grievous wolves,
 Who all the sacred mysteries of Heaven
 To their own vile advantages shall turn 510
 Of lucre and ambition, and the truth
 With superstitions and traditions taint,
 Left only in those written records pure,
 Though not but by the Spirit understood.

506. *Their doctrine, etc.* Meaning more especially the Gospels of Matthew and John, and the Epistles of Paul.

507. *but in their room, etc.* In what follows he briefly traces the progress of corruption in the Church, which commenced immediately on the death of the Apostles, and terminated in the Papacy.

514. *Though not, etc.* This absurd notion, founded on a complete misunderstanding of one or two places of Scripture, is still held by many. It is a most convenient doctrine for those who have not learning, and who dislike the trouble of patient enquiry, as it enables them to invest their own fancies with the authority of revelation. But in truth the Bible is a book, and, like every other book, can only be interpreted by an honest application, in the love of truth, of

498. "I will not be afraid what man can do unto me." *Ps.* lvi. 11.—*N.*
 "Fear not them which kill the body." *Matt.* x. 28.—*K.*

507. "For I know that after my departing shall grievous wolves enter in among you, not sparing the flock." *Acts* xx. 29.

510. "Feed the flock of God which is among you, . . . not for filthy lucre, but of a ready mind ; neither as being lords over God's heritage." *1 Pet.* v. 2, 3.

Then shall they seek to avail themselves of names,
 Places, and titles, and with these to join
 Secular power ; though feigning still to act
 By spiritual, to themselves appropriating
 The Spirit of God, promised alike and given
 To all believers ; and from that pretence 520
 Spiritual laws by carnal power shall force
 On every conscience ; laws which none shall find
 Left them inrolled, or what the Spirit within
 Shall on the heart engrave. What will they then
 But force the Spirit of Grace itself, and bind
 His consort, Liberty ? what, but unbuild
 His living temples, built by faith to stand,
 Their own faith, not another's ? for, on Earth,
 Who against faith and conscience can be heard
 Infallible ? yet many will presume. 530
 Whence heavy persecution shall arise
 On all who in the worship persevere
 Of spirit and truth ; the rest, far greater part,
 Will deem in outward rites and specious forms
 Religion satisfied ; Truth shall retire
 Bestuck with slanderous darts, and works of faith
 Rarely be found. So shall the world go on,

the rules of grammar and logic. We may discern the same idea of inspiration, the prevalent one at the time among the Puritans, in the following passage of Spenser :—

“ And that her sacred Book, with blood y-writ,
 That none could read except she did them teach.”

F. Q. i. 10, 19.

523. *inrolled*, so. in the Scriptures, which, like other books of the time, were in rolls.—or *what*, etc. By this he seems to mean those ideas which men of enthusiastic religious feelings were in the habit of conceiving to be dictated to them by the Spirit.

525. “ Where the Spirit of the Lord is, there is liberty.” 2 Cor. iii. 17.—*N.*

532. “ The true worshipers shall worship the Father in spirit and in truth.” John iv. 23.—*N.*

535. Ἀθανάτων μετὰ φύλον ἵτην προλίποντ' ἀνθρώπους
 Αἰδώς καὶ Νέμεσις· τὰ δὲ λείψεται ἔλγεα λυγρὰ
 Θνητοῖς ἀνθρώποισι· κακοῦ δ' οὐκ ἔσσειται ἀλκή.

Hes. "Erg. 197.—K.

To good malignant, to bad men benign,
 Under her own weight groaning ; till the day
 Appear of respiration to the just, 540
 And vengeance to the wicked, at return
 Of Him so lately promised to thy aid,
 The Woman's Seed, obscurely then foretold,
 Now amplier known thy Saviour and thy Lord ;
 Last, in the clouds, from Heaven to be revealed
 In glory of the Father, to dissolve
 Satan with his perverted world ; then raise
 From the conflagrant mass, purged and refined,
 New heavens, new earth, ages of endless date,
 Founded in righteousness, and peace, and love, 550
 To bring forth fruits, joy and eternal bliss."

He ended ; and thus Adam last replied :
 " How soon hath thy prediction, Seer blest,
 Measured this transient World, the race of Time,
 Till Time stand fixed ! beyond is all abyss,
 Eternity, whose end no eye can reach.
 Greatly instructed I shall hence depart,
 Greatly in peace of thought, and have my fill
 Of knowledge, what this vessel can contain ;
 Beyond which was my folly to aspire. 560
 Henceforth I learn, that to obey is best,
 And love with fear the only God, to walk
 As in his presence, ever to observe

552. *last replied*, i.e. replied for the last time.

562. *love*, i.e. to love. Perhaps he so dictated it.

540. " When the times of refreshing (*ἀναψύξεις*) shall come from the presence of the Lord." *Acts* iii. 19.—*D*.

545. " They shall see the Son of Man coming in the clouds of heaven with power and great glory." *Mat.* xxiv. 30. " For the Son of Man shall come in the glory of his Father." *1b.* xvi. 27. " The Lord Jesus shall be revealed from heaven." *2 The.* i. 7.

546. " The heavens being on fire shall be dissolved. . . . We look for new heavens and a new earth wherein dwelleth righteousness." *2 Pet.* iii. 12, 13.

561. " Behold, to obey is better than sacrifice." *1 Sam.* xv. 22.—*K*.

562. " Serve the Lord with fear, and rejoice before him with trembling." *Ps.* ii. 11.—*K*.

His providence, and on him sole depend,
 Merciful over all his works, with good
 Still overcoming evil, and by small
 Accomplishing great things, by things deemed weak
 Subverting worldly-strong, and worldly-wise
 By simply-meek ; that suffering for truth's sake
 Is fortitude to highest victory, 570
 And, to the faithful, death the gate of life ;
 Taught this by his example, whom I now
 Acknowledge my Redeemer ever blest."

To whom thus also the Angel last replied :
 " This having learned, thou hast attained the sum
 Of wisdom ; hope no higher, though all the stars
 Thou knewest by name, and all the ethereal powers,
 All secrets of the Deep, all Nature's works,
 Or works of God in heaven, air, earth, or sea,
 And all the riches of this world enjoyedst, 580
 And all the rule, one empire. Only add
 Deeds to thy knowledge answerable ; add faith,
 Add virtue, patience, temperance ; add love,
 By name to come called charity, the soul
 Of all the rest ; then wilt thou not be loth
 To leave this Paradise, but shalt possess
 A Paradise within thee, happier far.—
 Let us descend now therefore from this top
 Of speculation ; for the hour precise
 Exacts our parting hence. And see ! the guards, 590

589. *this top, etc.*, i.e. this *specula*, this elevated position from which we have taken a view (*speculati sumus*) over the world.—*precise*, i.e. set out, appointed, *præcisus*.

564. " Casting all your care upon him, for he careth for you." 1 Pet. v. 7.—*N.*

565. " His mercies are over all his works." Ps. cxlv. 9.—*N.*

566. " Overcome evil with good." Rom. xii. 21.—*G.*

568. " God hath chosen the foolish things of the world to confound the wise ; and God hath chosen the weak things of the world to confound the things which are mighty." 1 Cor. i. 27.—*N.*

581. " Add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience," etc. 2 Pet. i. 5.

584. " But the greatest of these is charity." 1 Cor. xiii. 13.—*K.*

By me encamped on yonder hill, expect
 Their motion ; at whose front a flaming sword,
 In signal of remove, waves fiercely round.
 We may no longer stay : go, waken Eve.
 Her also I with gentle dreams have calmed,
 Portending good, and all her spirits composed
 To meek submission ; thou, at season fit,
 Let her with thee partake what thou hast heard ;
 Chiefly what may concern her faith to know,
 The great deliverance by her seed to come— 600
 For by the Woman's Seed—on all mankind ;
 That ye may live, which will be many days,
 Both in one faith unanimous, though sad
 With cause for evils past, yet much more cheered
 With meditation on the happy end."

He ended, and they both descend the hill.
 Descended, Adam to the bower where Eve
 Lay sleeping ran before, but found her waked ;
 And thus with words not sad she him received :

" Whence thou returnest, and whither wentest, I know ;
 For God is also in sleep, and dreams advise, 611
 Which he hath sent propitious, some great good
 Presaging, since with sorrow and heart's distress
 Wearied I fell asleep. But now lead on ;
 In me is no delay ; with thee to go,
 Is to stay here ; without thee here to stay,
 Is to go hence unwilling ; thou to me
 Art all things under heaven, all places thou,
 Who for my wilful crime art banished hence.
 This further consolation yet secure 620
 I carry hence ; though all by me is lost,
 Such favour I unworthy am vouchsafed,
 By me the Promised Seed shall all restore."

So spake our mother Eve, and Adam heard

601. *the Woman's Seed*, sc. it is to be.

611. *Kai γὰρ τ' ὕπνῳ ἐκ Διὸς ἐστὶ. Il. i. 63.—N.*

615. "In me mora non erit ulla." *Virg. Buc. iii. 52.—N.*

Well pleased, but answered not ; for now too nigh
 The Archangel stood, and from the other hill
 To their fixed station, all in bright array,
 The Cherubim descended ; on the ground
 Gliding meteorous, as evening mist,
 Risen from a river, o'er the marish glides, 630
 And gathers ground fast at the labourer's heel,
 Homeward returning. High in front advanced,
 The brandished sword of God before them blazed,
 Fierce as a comet, which with torrid heat,
 And vapour as the Libyan air adust,
 Began to parch that temperate clime ; whereat
 In either hand the hastening Angel caught
 Our lingering parents, and to the eastern gate
 Led them direct, and down the cliff as fast
 To the subjected plain ; then disappeared. 640
 They, looking back, all the eastern side beheld
 Of Paradise, so late their happy seat,
 Waved over by that flaming brand ; the gate

627. *fixed*, i.e. appointed, sc. at the eastern gate.

629. *as evening mist*, etc. Milton, while living at Horton, had probably observed this phenomenon which he describes so accurately.

630. *marish*, i.q. marsh. "The *marishes* thereof." *Ezek.* xlvii. 11.

634. *which*, i.e. the sword.

635. *vapour*. This is nearly the same in signification as 'torrid heat,' *vapor*.

640. *subjected*, i.e. subject, lying under, *subjectus*.

"To a hill's side which did to her bewray

A little valley *subject* to the same." *F. Q.* iii. 7, 4.

643. *brand*, i.e. sword ; *brando*, It. ; a word frequently used by Spenser and Fairfax. Its proper meaning is *torch*, and thence used for the gleaming sword, both in the Anglo-Saxon and the Icelandic ; in which last, *glöd*, a word of similar import, is employed in the same manner. The northern conquerors brought *brand*, like so many other terms, into Italy. We may further recollect the French *Flamberge* and Spanish *Tizona*, names of swords. Its employment

634. "Qual, con le chiome sanguinose, orrende,
 Splendor cometa suol per l'aria adusta."

Tasso, Ger. Lib. vii. 52.—*B.*

637. "And while he lingered, the men laid hold upon his hand, and upon the hand of his wife ; . . . and they brought him forth, and set him without the city." *Gen.* xix. 16.—*K.*

With dreadful faces thronged and fiery arms.
 Some natural tears they dropped, but wiped them soon ;
 The world was all before them, where to choose
 Their place of rest, and Providence their guide.
 They, hand in hand, with wandering steps and slow,
 Through Eden took their solitary way.

in this place for the 'flaming sword' is correct and appropriate. Spenser says of Prince Arthur's sword,—

"He hath a sword that flames like burning brand."

F. Q. ii. 3, 18.

644. "Apparent diræ facies, inimicaque Trojæ
 Numina magna deum." *Æn.* ii. 622.—*B.*

"Oh quanti appaion mostri armati in guarda
 Degli alti merli, e in che terribil faccia!"

Tasso, Ger. Lib. xiii. 28.—*K.*

PARADISE REGAINED.

BOOK I.

THE ARGUMENT.

Proposition and Invocation. John baptizing at the Jordan; Jesus is baptized. Satan, who is present, sees the descent of the Holy Ghost, and hears the Voice from Heaven. He summons his Council in mid-air, tells them his reasons for supposing that Jesus is the promised Seed of the Woman, and undertakes to ascertain it and seduce him if possible. Meantime God tells the assembled Angels that he had given his Son to be tempted by Satan, who, however, would not succeed. They sing a hymn of triumph. Jesus is led by the Spirit into the Wilderness, where he spends forty days without food, engaged in meditation. Satan then appears to him in the form of an old peasant, and, after some preliminary discourse, requires him, if he was the Son of God, to turn stones into bread. Jesus rebukes him; he excuses himself, and having craved permission to return, he disappears.—*K.*

I, who erewhile the happy Garden sung
By one man's disobedience lost, now sing
Recovered Paradise to all mankind,

1. *I, who, etc.* This commencement is formed in imitation of that prefixed by some grammarians to the *Æneis*, also imitated by Spenser and by the Portuguese poet Menezes, in his '*Malaca Conquistada*.' But what is an unsightly excrescence in the ancient poem, forms a suitable and pleasing introduction in the modern poems.

3. *Recovered, etc.* It seems to have been Milton's idea that as Paradise was

1. "Ille ego, qui quondam gracili modulatus avena
Carmen;
. at nunc horrentia Martis." *Virg. Æn.* i. 1.

"Lo! I, the man whose Muse whilom did mask,
As time her taught, in lowly shepherd's weeds,
Am now enforced, a far unfitter task,
For trumpets stern to change mine oaten reeds."

F. Q. i. 1, 1.—*N.*

By one man's firm obedience fully tried,
Through all temptation, and the Tempter foiled
In all his wiles, defeated and repulsed,
And Eden raised in the waste wilderness.

Thou Spirit, who ledest this glorious Eremite
Into the desert, his victorious field,
Against the spiritual foe, and broughtest him thence 10
By proof the undoubted Son of God, inspire,
As thou art wont, my prompted song, else mute;
And bear, through highth or depth of Nature's bounds,
With prosperous wing full summed, to tell of deeds
Above heroic, though in secret done,
And unrecorded left through many an age,—
Worthy to have not remained so long unsung.

Now had the great Proclaimer, with a voice
More awful than the sound of trumpet, cried
Repentance, and Heaven's kingdom nigh at hand, 20
To all baptized. To his great baptism flocked

lost by the disobedience of the first Adam, and his yielding to the temptation of Satan; so it was in effect regained by the obedience of the second Adam, and his overcoming the temptations of the same adversary (iv. 607). His obedience appears to have been shown by his going to the baptism of John, his inferior, "to fulfil all righteousness," and by his freely going when "led by the Spirit" into the wilderness to undergo the temptations of Satan: see *Life of Milton*, p. 404.

8. *Eremite*, ἐρημίτης, a dweller of the desert. In our word *hermit*, from the French *hermite*, we improperly pronounce the aspiration. The employment of the term *eremite* here is peculiarly appropriate.

12. *prompted*, sc. by thee.

14. *summed*. See on *Par. Lost*, vii. 421. The expression is used more correctly in this place,—

"The Muse from Cambria comes with *pinions summed* and sound."

Drayton, *Polyolb. Song* xi.—T.

15. *heroic*, i.e. the usual subjects of heroic poetry: comp. *Par. Lost* ix. 13 seq.

16. *And unrecorded*, etc. They are related in the Gospels, but not in detail, as here, and the poet probably believed that the circumstances which he adds were the truth, suggested to him by the Spirit.

2. "For as by one man's disobedience many were made sinners; so by the obedience of one shall many be made righteous." *Rom.* v. 19.—N.

8. "Then was Jesus led up of the spirit into the wilderness to be tempted of the devil." *Mat.* iv. 1.

With awe the regions round, and with them came
 From Nazareth the son of Joseph deemed
 To the flood Jordan ; came, as then obscure,
 Unmarked, unknown. But him the Baptist soon
 Descried, divinely warned, and witness bore
 As to his worthier, and would have resigned
 To him his heavenly office ; nor was long
 His witness unconfirmed. On him baptized
 Heaven opened, and, in likeness of a dove, 30
 The Spirit descended, while the Father's voice
 From Heaven pronounced him his beloved Son.
 That heard the Adversary, who, roving still
 About the world, at that assembly famed
 Would not be last, and, with the voice divine
 Nigh thunderstruck, the exalted man, to whom
 Such high attest was given, a while surveyed
 With wonder ; then, with envy fraught and rage,
 Flies to his place, nor rests, but in mid air
 To council summons all his mighty peers, 40
 Within thick clouds and dark ten-fold involved,
 A gloomy consistory ; and, them amidst,

24. *as then*, i. q. then ; *als dann*, Germ.—*divinely*, i. e. *divinatus*, by the divinity : comp. *Par. Lost*, vii. 500.

39. *his place*, i. e. his ordinary abode. "Neither shall his *place* know him any more." *Job* vii. 10. In Ireland still a man's dwelling is called his *place*.

42. *consistory*. Thyer justly observes that in using this word Milton may

23. "Being, as was supposed, the son of Joseph." *Luke* iii. 23.

25. "And I knew him not, but he that sent me . . . said unto me, Upon whom thou shalt see the Spirit descending and abiding on him, the same is he which baptizeth with the Holy Ghost." *John* i. 33.

27. "I have need to be baptized of thee, and comest thou to me ?" *Mat.* iii. 14.

30. "And, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him ; and, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." *Mat.* iii. 16, 17.

33. "Then Satan answered the Lord and said, From going to and fro in the earth, and from walking up and down in it." *Job* i. 7.—*D.*

40. "Che sia commanda il popol suo raccolto,
 Concilio orrendo, entro la regia soglia."

Tasso, Ger. Lib. iv. 2.—*Th.*

With looks aghast and sad, he thus bespake :
 " O ancient Powers of air and this wide world—
 For much more willingly I mention air,
 This our old conquest, than remember Hell,
 Our hated habitation—well ye know
 How many ages, as the years of men,
 This Universe we have possessed, and ruled,
 In manner at our will, the affairs of Earth, 50
 Since Adam and his facile consort Eve
 Lost Paradise, deceived by me ; though since
 With dread attending when that fatal wound
 Shall be inflicted by the seed of Eve
 Upon my head. Long the decrees of Heaven
 Delay, for longest time to Him is short ;
 And now, too soon for us, the circling hours
 This dreaded time have compassed, wherein we
 Must bide the stroke of that long-threatened wound—
 At least if so we can, and by the head 60
 Broken be not intended all our power
 To be infringed, our freedom and our being,
 In this fair empire won of earth and air—
 For this ill news I bring, the Woman's Seed,

have glanced at the Papal Consistory and at the Consistorial Courts of the Church of England. The *consistory* was the council-chamber, not the council ; and the 'gloomy consistory' answers to the 'dark divan,' *Par. Lost*, x. 457. We mention this because Todd says that "*consistory* was the usual word in our elder poetry for an assembly," and the examples which he gives from Hawes and Brown do not bear this sense.

48. *as, etc.*, sc. run, or are counted.

50. *In manner*, i.e. in a manner, as one may say.

53. *attending*, waiting for, expecting : see on *Par. Lost*, vii. 407.

62. *infringed*, i.e. quite, totally broken, *infringe* :—

"Turnus ut *infractus* adverso Marte Latinos
 Defecisse videt." *Æn.* xii. 1.

Waller has also used this word—

"The shallow water doth her force *infringe*,
 And renders vain her tail's impetuous swinge."

Battle of Summer Islands, c. iii.

44. "The prince of the power of the air." *Eph.* ii. 2.—*K.*

56. "One day is with the Lord as a thousand years, and a thousand years as one day." 2 *Pet.* iii. 8.—*K.*

Destined to this, is late of Woman born.
 His birth to our just fear gave no small cause,
 But his growth now to youth's full flower, displaying
 All virtue, grace and wisdom to achieve
 Things highest, greatest, multiplies my fear.
 Before him a great Prophet, to proclaim 70
 His coming, is sent harbinger, who all
 Invites, and in the consecrated stream
 Pretends to wash off sin, and fit them so
 Purified to receive him pure, or rather
 To do him honour as their king. All come,
 And he himself among them was baptized;
 Not thence to be more pure, but to receive
 The testimony of Heaven, that who he is
 Thenceforth the nations may not doubt. I saw
 The Prophet do him reverence; on him, rising 80
 Out of the water, Heaven above the clouds
 Unfold her crystal doors; thence on his head
 A perfect dove descend, whate'er it meant;
 And out of Heaven the sovran voice I heard,
This is my Son beloved, in him am pleased.
 His mother then is mortal, but his Sire
 He who obtains the monarchy of Heaven;
 And what will He not do to advance his Son?
 His first-begot we know, and sore have felt,
 When his fierce thunder drove us to the Deep; 90
 Who this is we must learn, for man he seems

65. *late*, i.e. of late.

82. *crystal doors*. This seems at variance with the cosmology of the *Par. Lost*: see Cosmology in *Life of Milton*. As Mitford observes, 'crystal' was used in the sense of *bright*.

"Brandish your *crystal* tresses in the sky." 1 *Hen. VI.* i. 1.

83. *A perfect dove*, i.e. a perfectly formed dove, a real substance and no illusion.

85. *am pleased*. May he not have dictated '*I am pleased*'? We see no reason for the omission of the personal pronoun.

87. *obtains*, i.e. holds, possesses, *obtinet*, in which verb *ob* is intensive.

90. *when, etc.* See *Par. Lost*, vi. 834 *seq.*

74. "And every man that hath this hope in him, purifieth himself even as he is pure." 1 *John* iii. 3.—*N.*

In all his lineaments, though in his face
 The glimpses of his Father's glory shine.
 Ye see our danger, on the utmost edge
 Of hazard, which admits no long debate;
 But must with something sudden be opposed
 —Not force, but well-couched fraud, well-woven snares—
 Ere in the head of nations he appear,
 Their king, their leader, and supreme on earth.
 I, when no other durst, sole undertook 100
 The dismal expedition to find out
 And ruin Adam, and the exploit performed
 Successfully. A calmer voyage now
 Will waft me; and the way, found prosperous once,
 Induces best to hope of like success."

He ended, and his words impression left
 Of much amazement to the infernal crew,
 Distracted and surprised with deep dismay
 At these sad tidings; but no time was then
 For long indulgence to their fears or grief. 110
 Unanimous they all commit the care
 And management of this main enterprise
 To him their great dictator, whose attempt
 At first against mankind so well had thrived,
 In Adam's overthrow, and led their march
 From Hell's deep-vaulted den to dwell in light,
 Regents, and potentates, and kings, yea gods,
 Of many a pleasant realm and province wide.
 So to the coast of Jordan he directs
 His easy steps, girded with snaky wiles, 120

97. *well couched*, i.e. well-concealed: comp. *Par. Lost*, iv. 121.

104. *way*, i.e. mode, manner.—*best to hope*, i.e. to hope the best.

113. *dictator*. As possessing unlimited authority, both civil and military, like the Roman Dictators.

117. *yea gods, etc.* See *Par. Lost*, i. 373 seq.

120. *His easy steps*. As the air offered no impediment to his progress: comp. *Par. Lost*, iii. 562 seq. In this and in what follows there seems to be a secret reference to his first voyage through Chaos, and to the observations of God thereon.

94. "Will strive to bear it, for your worthy sake
 To the extreme edge of hazard." *All's Well*, iii. 3.—N.

Where he might likeliest find this new-declared,
 This man of men, attested Son of God,
 Temptation and all guile on him to try;
 So to subvert whom he suspected raised
 To end his reign on earth, so long enjoyed.
 But, contrary, unweeting he fulfilled
 The purposed counsel, pre-ordained and fixed,
 Of the Most High, who, in full frequency bright
 Of Angels, thus to Gabriel smiling spake :

“ Gabriel, this day by proof thou shalt behold— 180
 Thou and all Angels conversant on earth
 With man or men’s affairs—how I begin
 To verify that solemn message, late
 On which I sent thee to the Virgin pure
 In Galilee, that she should bear a Son,
 Great in renown, and called the Son of God.
 Then toldest her, doubting how these things could be
 To her a virgin, that on her should come
 The Holy Ghost, and the power of the Highest
 O’ershadow her. This man, born and now upgrown, 140
 To show him worthy of his birth divine
 And high prediction, henceforth I expose
 To Satan ; let him tempt, and now assay
 His utmost subtlety ; because he boasts
 And vaunts of his great cunning to the throng
 Of his apostasy. He might have learnt
 Less overweening, since he failed in Job,
 Whose constant perseverance overcame
 Whate’er his cruel malice could invent.

126. *unweeting*, i.e. unknowing. It is used here in the sense of the adverb.

128. *frequency*, attendance, *frequentia* : comp. *Par. Lost*, i. 795.

137. *Then toldest*, i.e. then *thou* toldest, *dixisti*. He omits the pronoun because he understands before it, *thou wentest*. Perhaps however *thou*, not *then*, was the word of the poet.

146. *apostasy*, i.e. apostates : see on *Par. Lost*, v. 169.

137. “ Then said Mary unto the angel, How shall this be, seeing I know not a man ? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee.” *Luke* i. 34, 35.

He now shall know I can produce a man, 150
 Of female seed, far abler to resist
 All his solicitations, and at length
 All his vast force, and drive him back to Hell ;
 Winning by conquest what the first man lost,
 By fallacy surprised. But first I mean
 To exercise him in the wilderness ;
 There he shall first lay down the rudiments
 Of his great warfare, ere I send him forth
 To conquer Sin and Death, the two grand foes.
 By humiliation and strong sufferance 160
 His weakness shall o'ercome Satanic strength,
 And all the world, and mass of sinful flesh ;
 That all the Angels and ethereal Powers—
 They now, and men hereafter—may discern,
 From what consummate virtue I have chose
 This perfect man, by merit called my Son,
 To earn salvation for the sons of men.”
 So spake the Eternal Father, and all Heaven
 Admiring stood a space, then into hymns
 Burst forth, and in celestial measures moved, 170
 Circling the throne and singing, while the hand
 Sung with the voice, and this the argument :
 “ Victory and triumph to the Son of God,

160. *By humiliation, etc.* In the original edition this line is joined to the preceding one. But it seems quite plain that it was Satan, the world, and the flesh, that were to be overcome by humiliation and sufferance.

165. *From, i.e. out of, on account of.*

170. *and in, etc.* The imagery here is taken from the movement, forming *strophe, etc.*, of the ancient Grecian Chorus.

172. *sung.* He uses *sing*, like the Latin *cano*, of the instruments as well as of the voice.

157.

“ *Bellicque propinqui*
Dura rudimenta.” *Æn.* xi. 156.—*D.*

161. God hath chosen the weak things of the world to confound the things which are mighty.” 1 *Cor.* i. 27.—*D.* “Grant that he may have power and strength to have victory, and to triumph against the devil, the world, and the flesh.” *Baptismal Service.*—*K.*

171. “*Sed postquam fuerant digiti cum voce locuti.*”

Tibull. iii. 4, 41.—*C.*

Now entering his great duel, not of arms,
 But to vanquish by wisdom hellish wiles !
 The Father knows the Son ; therefore secure
 Ventures his filial virtue, though untried,
 Against whate'er may tempt, whate'er seduce,
 Allure, or terrify, or undermine.
 Be frustrate, all ye stratagems of Hell, 180
 And, devilish machinations, come to nought ! ”

So they in Heaven their odes and vigils tuned.
 Meanwhile the Son of God—who yet some days
 Lodged in Bethabara, where John baptized,
 Musing and much revolving in his breast,
 How best the mighty work he might begin
 Of Saviour to mankind, and which way first
 Publish his godlike office now mature—
 One day forth walked alone, the Spirit leading
 And his deep thoughts, the better to converse 190
 With solitude ; till, far from track of men,
 Thought following thought, and step by step led on,
 He entered now the bordering desert wild,
 And, with dark shades and rocks environed round,
 His holy meditations thus pursued :

“ Oh, what a multitude of thoughts at once
 Awakened in me swarm ! while I consider
 What from within I feel myself, and hear
 What from without comes often to my ears,
 Ill sorting with my present state compared.— 200
 When I was yet a child, no childish play
 To me was pleasing ; all my mind was set

175. *But to vanquish, etc.* This verse, like so many others in these poems, begins with two trochees. They must however be read as a monosyllable and an amphibrach. ‘ Bút | to vánquish.’

182. *vigils.* We cannot see the appropriateness of this word in this place. *Vigils* are properly the nocturnal services of the Church of Rome. Possibly he alludes to the song of the angels to the shepherds who were keeping watch over their flock by night.

185. “ *Multa movens animo.*” *Æn.* x. 890.—*D.*

189. “ Then was Jesus led up of the spirit into the wilderness.” *Mat.* iv. 1.

201. “ When I was a child, I spake as a child,” etc. 1 *Cor.* xiii. 11.—*N.*

Serious to learn and know, and thence to do,
 What might be public good ; myself I thought
 Born to that end, born to promote all truth,
 All righteous things. Therefore, above my years,
 The law of God I read, and found it sweet,
 Made it my whole delight, and in it grew
 To such perfection, that, ere yet my age
 Had measured twice six years, at our great feast 210
 I went into the Temple, there to hear
 The teachers of our law, and to propose
 What might improve my knowledge or their own ;
 And was admired by all. Yet this not all
 To which my spirit aspired ; victorious deeds
 Flamed in my heart, heroic acts ; one while
 To rescue Israel from the Roman yoke ;
 Then to subdue and quell, o'er all the earth,
 Brute violence and proud tyrannic power ;
 Till truth were freed, and equity restored. 220
 Yet held it more humane, more heavenly, first
 By winning words to conquer willing hearts,
 And make persuasion do the work of fear ;
 At least to try, and teach the erring soul,
 Not wilfully misdoing, but unaware
 Misled ; the stubborn only to subdue.
 These growing thoughts my mother soon perceiving,
 By words at times cast forth, inly rejoiced,
 And said to me apart : ' High are thy thoughts,
 O Son ! but nourish them, and let them soar 230

204. "To this end was I born, . . . that I should bear witness of the truth." *John* xviii. 37.—*N*.

206. "Horrentique atrum nemus imminet umbra."

Æn. i. 165.—*D*.

207. "And his delight is in the law of the Lord." *Psa.* i. 2. "How sweet are thy words unto my taste!" *Psa.* cxix. 103.—*D*.

214. "And all that heard him were astonished at his understanding and his answers." *Luke* ii. 47.

222. "Victorque volentes

Per populos dat jura." *Virg. Geor.* iv. 561.—*J*.

226. "Parcare subjectis, et debellare superbos." *Æn.* vi. 853.—*K*.

To what highth sacred virtue and true worth
 Can raise them, though above example high :
 By matchless deeds express thy matchless Sire.
 For know, thou art no son of mortal man ;
 Though men esteem thee low of parentage,
 Thy Father is the Eternal King who rules
 All Heaven and Earth, Angels and sons of men.
 A messenger from God foretold thy birth,
 Conceived in me a virgin ; he foretold,
 Thou shouldest be great, and sit on David's throne, 240
 And of thy kingdom there should be no end.
 At thy nativity a glorious quire
 Of Angels, in the fields of Bethlehem, sung
 To shepherds, watching at their folds by night,
 And told them the Messiah now was born,
 Where they might see him ; and to thee they came,
 Directed to the manger where thou layest ;
 For in the inn was left no better room.
 A star, not seen before, in heaven appearing
 Guided the wise men thither from the East, 250
 To honour thee with incense, myrrh, and gold ;
 By whose bright course led on they found the place,
 Affirming it thy star, new-graven in heaven,
 By which they knew the King of Israel born.
 Just Simeon and prophetic Anna, warned
 By vision, found thee in the Temple, and spake,

242. *At, etc.* Comp. *Par. Lost*, xii. 364 *seq.*

246. *Where, etc.*, sc. and told them.

249. *a star, etc.* Comp. *Par. Lost*, xii. 360 *seq.*

252. *course, progress* : comp. *Par. Lost*, i. 786.

253. *new-graven*, i.e. new-cut, set, *cælata*.

240. "He shall be great, and shall be called the Son of the Highest : and the Lord God shall give unto him the throne of his father David ; . . . and of his kingdom there shall be no end." *Luke* i. 32, 33.

248. "There was no room for them in the inn." *Luke* ii. 7.

252. "The star . . . went before them, till it came and stood over where the young child was." *Mat.* ii. 9.

255. "Simeon . . . was just and devout." *Luke* ii. 25. "There was one Anna, a prophetess." *Ib.* 36.

Before the altar and the vested priest,
 Like things of thee to all that present stood.'—
 This having heard, straight I again revolved
 The Law and Prophets, searching what was writ 260
 Concerning the Messiah, to our scribes
 Known partly, and soon found of whom they spake
 I am ; this chiefly, that my way must lie
 Through many a hard assay, even to the death,
 Ere I the promised kingdom can attain,
 Or work redemption for mankind, whose sins'
 Full weight must be transferred upon my head.
 Yet, neither thus disheartened or dismayed,
 The time prefixed I waited ; when behold
 The Baptist—of whose birth I oft had heard, 270
 Not knew by sight—now come, who was to come
 Before Messiah, and his way prepare !
 I, as all others, to his baptism came,
 Which I believed was from above ; but he
 Straight knew me, and with loudest voice proclaimed
 Me him—for it was shewn him so from Heaven—
 Me him whose harbinger he was ; and first
 Refused on me his baptism to confer,
 As much his greater, and was hardly won.
 But, as I rose out of the laving stream, 280
 Heaven opened her eternal doors, from whence
 The Spirit descended on me like a dove ;
 And last, the sum of all, my Father's voice,
 Audibly heard from Heaven, pronounced me his,
 Me his beloved Son, in whom alone
 He was well pleased ; by which I knew the time
 Now full, that I no more should live obscure,
 But openly begin, as best becomes
 The authority which I derived from Heaven.

259. *revolved*, i.e. rolled and unrolled, as the books were rolls.

269. *waited*, i.e. waited for.

266. "The Lord hath laid on him the iniquity of us all." *Is.* liii. 6.—*N.*

286. "But when the fulness of the time was come, God sent forth his Son."
Gal. iv. 4.—*N.*

And now by some strong motion I am led 290
 Into this wilderness ; to what intent
 I learn not yet, perhaps I need not know ;
 For what concerns my knowledge God reveals."

So spake our Morning-Star, then in his rise,
 And, looking round, on every side beheld
 A pathless desert, dusk with horrid shades.
 The way he came not having marked, return
 Was difficult, by human steps untrod ;
 And he still on was led, but with such thoughts
 Accompanied of things past and to come, 300
 Lodged in his breast, as well might recommend
 Such solitude before choicest society.

Full forty days he passed—whether on hill
 Sometimes, anon in shady vale, each night
 Under the covert of some ancient oak,
 Or cedar, to defend him from the dew,
 Or harboured in one cave, is not revealed—
 Nor tasted human food, nor hunger felt,
 Till those days ended ; hungered then at last
 Among wild beasts. They at his sight grew mild, 310
 Nor sleeping him nor waking harmed ; his walk
 The fiery serpent fled, and noxious worm,
 The lion and fierce tiger glared aloof.

292. *I learn, etc.* Milton seems to have agreed with those who, with Beza and Grotius, held that the divine knowledge was gradually communicated to the human nature of Jesus, as it is said that he '*grew in wisdom and stature,*' *Luke* ii. 52 ; and further, that he was not omniscient, for of the time of his coming he says, "But of that day and that hour knoweth no man, no, not the angels which are in heaven, *neither the Son, but the Father.*" *Mark* xiii. 32.

296. *untrod*, sc. the way, v. 297.

312. *wo. m.* i.e. snake : see on *Par. Lost*, ix. 1068.

313. *tiger*. It is hardly worth mentioning, but the tiger has never been known in Palestine.

294. "I [Jesus] . . . am the bright and morning star." *Rev.* xxii. 16.—*N.*

302. "For solitude sometimes is best society."

Par. Lost, ix. 349.—*K.*

310. "And was with the wild beasts." *Mark* i. 13.

313. "I met a lion

Who glared upon me and went surly by." *Jeh. Cas.* i. 4.—*D.*

But now an aged man in rural weeds—
 Following, as seemed, the quest of some stray ewe,
 Or withered sticks to gather, which might serve,
 Against a winter's day, when winds blow keen,
 To warm him wet returned from field at eve—
 He saw approach, who first with curious eye
 Perused him, then with words thus uttered spake : 320

“ Sir, what ill chance hath brought thee to this place,
 So far from path or road of men, who pass
 In troop or caravan ? for single none
 Durst ever, who returned, and dropped not here
 His carcase, pined with hunger and with drought.
 I ask the rather, and the more admire,
 For that to me thou seemest the Man, whom late
 Our new baptizing Prophet at the ford
 Of Jordan honoured so, and called thee Son
 Of God. I saw and heard, for we sometimes 330
 Who dwell this wild, constrained by want, come forth
 To town or village nigh—nighest is far—
 Where aught we hear, and curious are to hear,
 What happens new : fame also finds us out.”

To whom the Son of God :—“ Who brought me hither,
 Will bring me hence ; no other guide I seek.”

“ By miracle he may,” replied the swain ;
 “ What other way I see not, for we here

320. *Perused*, i.e. carefully examined : see *Par. Lost*, viii. 267.

324. *Durst, etc.*, i.e. has ever dared to pass here, and who returned and did not drop, etc.—*pined*, i.e. consumed.

331. *Who dwell*, sc. in. See *Life of Milton*, p. 437.

333. *ought*, i.e. something or other.

339. *stubs*. He seems to use this word in the sense of *stalks*. It is, rather, what we now call *stump*, a broken trunk or bough.

“ With knotty, knarry, barrein treës old
 Of *stubbis* sharp and hidious to behold.” *Chauc. C. T.* v. 1979.

Thyer thought that the poet's word was *shrubs*. He uses ‘stubs’ figuratively

314. “ An aged man, in long black weeds y-clad.” *F. Q.* i. 1, 29.—*D.*

318. “ Uvidus hiberna venit de glande Menalcaas.”

Virg. Buc. x. 20.—*K.*

324. “ Your carcases shall fall in this wilderness.” *Numb.* xiv, 29.

Live on tough roots and stubs, to thirst inured
 More than the camel, and to drink go far ; 340
 Men to much misery and hardship born.
 But, if thou be the Son of God, command
 That out of these hard stones be made thee bread ;
 So shalt thou save thyself, and us relieve
 With food, whereof we wretched seldom taste."

He ended, and the Son of God replied :
 "Thinkest thou such force in bread ? Is it not written,
 —For I discern thee other than thou seemest—
 Man lives not by bread only, but each word
 Proceeding from the mouth of God, who fed 350
 Our fathers here with manna ? In the Mount
 Moses was forty days, nor eat nor drank ;
 And forty days Elijah, without food,
 Wandered this barren waste ; the same I now.
 Why dost thou then suggest to me distrust,
 Knowing who I am, as I know who thou art ?"

Whom thus answered the Arch-fiend, now undisguised :
 " 'Tis true, I am that Spirit unfortunate,
 Who, leagued with millions more in rash revolt,
 Kept not my happy station, but was driven 360
 With them from bliss to the bottomless Deep ;
 Yet to that hideous place not so confined,

in the following place of the *Tractate on Education* :—"Our dullest and laziest youth, our stocks and stubs."

340. *the camel*. This animal's endurance of thirst is well-known.

347. *force*, i.e. power, *vim*.

351. *here*. From the use of this word, and 'this barren waste,' v. 354, it is plain that Milton regarded the great desert through which the Israelites had journeyed as the scene of the Temptation. But this is quite erroneous, the wilderness (*ἐρημος*) of Judæa, in which John came preaching, in which flowed the river Jordan, and into which the Spirit drove our Lord, was the 'Ardbāh' (ארבא), the modern *Ghôr*, or barren desert valley of the Jordan. See *Life of Milton*, p. 406.

353. *Elijah*. In the original edition it is *Eliab* here and in ii. 19 ; but this may be a printer's error ; for in ii. 268, 277, it is *Elijah*, Ἠλίας, Sept., *Elias*, Vulg.

354. *the same I now*, sc. wander.

349. "He fed thee with manna, . . . that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord." *Deut.* viii. 3.

By rigour unconniving, but that oft,
 Leaving my dolorous prison, I enjoy
 Large liberty to round this globe of earth,
 Or range in the air; nor from the Heaven-of-heavens
 Hath he excluded my resort sometimes.
 I came, among the Sons of God, when he
 Gave up into my hands Uzzean Job,
 To prove him and illustrate his high worth. 370
 And, when to all his Angels he proposed
 To draw the proud king Ahab into fraud,
 That he might fall in Ramoth, they demurring,
 I undertook that office, and the tongues
 Of all his flattering prophets glibbed with lies
 To his destruction, as I had in charge;
 For what he bids I do. Though I have lost
 Much lustre of my native brightness, lost
 To be beloved of God, I have not lost
 To love, at least contemplate and admire 380
 What I see excellent in good, or fair,
 Or virtuous; I should so have lost all sense.
 What can be then less in me than desire
 To see thee and approach thee, whom I know
 Declared the Son of God, to hear attent
 Thy wisdom, and behold thy godlike deeds?

372. *into fraud.* See *Par. Lost*, vii. 143.

374. *I undertook, etc.* The poet had no Scripture warrant here.

375. *glibbed*, i.e. made glib.

377. *Though, etc.* Comp. *Par. Lost*, i. 591, iv. 835.

383. *What, etc.*, i.e. what less, etc.

385. *attent*, i.e. attentive, *attentus*. It is formed after the analogy of *content*, etc. Spenser has also used it, *F. Q.* vi. 9, 26.

368. "Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them." *Job* i. 6.

372. "And the Lord said, Who shall persuade Ahab, that he may go up, and fall at Ramoth-Gilead? And one said on this manner, and another on that manner. And there came forth a spirit, and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so." 1 *Kings* xxii. 20-22.

Men generally think me much a foe
 To all mankind. Why should I? they to me
 Never did wrong or violence; by them
 I lost not what I lost, rather by them 890
 I gained what I have gained, and with them dwell,
 Copartner in these regions of the World,
 If not disposer; lend them oft my aid,
 Oft my advice, by presages and signs,
 And answers, oracles, portents, and dreams,
 Whereby they may direct their future life.
 Envy, they say, excites me thus to gain
 Companions of my misery and woe—
 At first it may be; but, long since with woe
 Nearer acquainted, now I feel by proof 400
 That fellowship in pain divides not smart,
 Nor lightens aught each man's peculiar load;
 Small consolation then, were Man adjoined.
 This wounds me most—what can it less?—that Man,
 Man fallen shall be restored, I never more.”

To whom our Saviour sternly thus replied:
 “Deservedly thou grievest, composed of lies
 From the beginning, and in lies wilt end;
 Who boastest release from Hell, and leave to come
 Into the Heaven-of-heavens. Thou comest indeed, 410
 As a poor miserable captive thrall
 Comes to the place where he before had sat
 Among the prime in splendour, now deposed,
 Ejected, emptied, gazed, unpitied, shunned,
 A spectacle of ruin, or of scorn,
 To all the host of Heaven. The happy place
 Imparts to thee no happiness, no joy;

400. *Nearer*. In the original edition *never*; but corrected in the Errata. The correction however was neglected till Fenton's edition, 1730.

411. *thrall*, i.e. slave. See on *Par. Lost*, i. 149.

414. *emptied*, sc. of his glory: see *Phil.* ii. 7. In this place he mixes the subject and the object of the comparison.

407. “He was a murderer from the beginning, and abode not in the truth, . . . for he is a liar, and the father of it.” *John* viii. 44.—K.

Rather inflames thy torment, representing
 Lost bliss, to thee no more communicable;
 So never more in Hell than when in Heaven. 420
 But thou art serviceable to Heaven's King—
 Wilt thou impute to obedience what thy fear
 Extorts, or pleasure to do ill excites?
 What but thy malice moved thee to misdeem
 Of righteous Job, then cruelly to afflict him
 With all inflictions? but his patience won.
 The other service was thy chosen task,
 To be a liar in four hundred mouths;
 For lying is thy sustenance, thy food.
 Yet thou pretendest to truth; all oracles 430
 By thee are given, and what confessed more true
 Among the nations?—That hath been thy craft,
 By mixing somewhat true to vent more lies.
 But what have been thy answers? what but dark,
 Ambiguous, and with double sense deluding?
 Which they who asked have seldom understood,
 And not well understood as good not known.
 Who ever by consulting at thy shrine
 Returned the wiser, or the more instruct
 To fly or follow what concerned him most, 440
 And run not sooner to his fatal snare?
 - For God hath justly given the nations up
 To thy delusions; justly, since they fell
 Idolatrous. But, when his purpose is

421. *But, etc.*, sc. thou sayest; so also in v. 430, and before in v. 398. He had here probably in his mind the speech of Juno (*Æn.* x. 63 *seq.*), in which he thus quotes and refutes the arguments of Venus.

426. *won*, sc. the victory.

431. *By thee, etc.* It was a universal opinion among the Fathers, that the heathen oracles were given by evil spirits.

434. *But what, etc.* The ambiguity of the responses of the oracles was notorious. The allusion is chiefly to those given to Croesus and to Pyrrhus.

439. *instruct*, i. q. instructed.

442. "And changed the glory of the uncorruptible God into an image. . . . Wherefore God also gave them up unto uncleanness," etc. *Rom.* i. 23, 24.—*K.*

Among them to declare his providence,
 To thee not known, whence hast thou then thy truth,
 But from him, or his Angels president
 In every province, who, themselves disdaining
 To approach thy temples, give thee in command
 What, to the smallest tittle, thou shalt say 450
 To thy adorers? Thou, with trembling fear,
 Or like a fawning parasite, obeyest ;
 Then to thyself ascribest the truth foretold.
 But this thy glory shall be soon retrenched :
 No more shalt thou by oracling abuse
 The Gentiles ; henceforth oracles are ceased ;
 And thou no more with pomp and sacrifice
 Shalt be inquired at Delphos or elsewhere ;
 At least in vain, for they shall find thee mute.
 God hath now sent his living oracle 460
 Into the World to teach his final will ;
 And sends his Spirit of truth henceforth to dwell
 In pious hearts, an inward oracle
 To all truth requisite for men to know."

So spake our Saviour ; but the subtle Fiend,
 Though inly stung with anger and disdain,
 Dissembled, and this answer smooth returned :

" Sharply thou hast insisted on rebuke,
 And urged me hard with doings, which not will
 But misery hath wrested from me. Where 470
 Easily canst thou find one miserable,
 And not enforced oft-times to part from truth,

447. *Angels president.* This notion of angels presiding over kingdoms and regions was held by the Fathers. They derived it from the Book of Daniel, and from the Sept. translation of *Deut.* xxxii. 8 :—"Οτε διεμέριζεν ὁ ὑψίστος ἔθνη, . . . ἕστησεν θρία ἔθνων κατὰ ἀριθμὸν ἀγγέλων θεοῦ."

449. *give, etc.* This was another notion of the Fathers.

456. *henceforth, etc.* It was also an opinion that at the coming of Christ the oracles ceased : comp. *Hymn on Nat. st. xix.*

468. *an.* In Milton's own edition *and.* Fenton made the correction.

468. *insisted, i.e. pressed on, insisto.* Like *inculcate.*

460. "In him was life, and the life was the light of men." *John* i. 4. "Who received the lively (ζῶντα) oracles." *Acts* vii. 38.—*D.*

If it may stand him more in stead to lie,
 Say and unsay, feign, flatter, or abjure?
 But thou art placed above me, thou art Lord;
 From thee I can, and must submit, endure
 Check or reproof, and glad to 'scape so quit.
 Hard are the ways of truth, and rough to walk,
 Smooth on the tongue discoursed, pleasing to the ear,
 And tuneable as silvan pipe or song. 480
 What wonder then if I delight to hear
 Her dictates from thy mouth? most men admire
 Virtue, who follow not her lore. Permit me
 To hear thee when I come—since no man comes—
 And talk at least, though I despair to attain.
 Thy Father, who is holy, wise, and pure,
 Suffers the hypocrite or atheous priest
 To tread his sacred courts, and minister
 About his altar, handling holy things,
 Praying or vowing; and vouchsafed his voice 490
 To Balaam reprobate, a prophet yet
 Inspired. Disdain not such access to me."

To whom our Saviour, with unaltered brow:
 "Thy coming hither, though I know thy scope,
 I bid not, or forbid. Do as thou findest
 Permission from above; thou canst not more."

He added not; and Satan, bowing low
 His gray dissimulation, disappeared
 Into thin air diffused: for now began

485. *attain*, sc. to thy favour and good opinion: comp. *Par. Lost*, iii. 196.

487. *atheous* (*atheos*), i.e. ungodly, unbelieving.

490. *vowing*, i.e. offering vows or votive offerings.

498. *His gray*, etc. "Lay by thy whining gray dissimulation." *Ford, Broken Heart*, iv. 2.—*K*. This we are convinced is a mere coincidence.

482. "Video meliora proboque,
Deteriora sequor." *Ov. Met.* viii. 20.—*N*.

488. "When ye come to appear before me, who hath required this at your hand, to tread my courts?" *Is.* i. 12.—*D*.

494. "His coming hither had no further scope
Than for his lineal royalties." *Rich. II.* iii. 3.—*D*

Night with her sullen wings to double-shade 500
The desert; fowls in their clay nests were couched;
And now wild beasts came forth the woods to roam.

500. *double-shade.* Because it was shaded singly by day with the trees, etc.

499. "Et procul in tenuem ex oculis evanuit auram."

Æn. iv. 278.—*N.*

"Are melted into air, into thin air." *Tempest*, iv. 2.—*D.*

500. "Nox ruit, et fuscis tellurem amplectitur alis."

Æn. viii. 369.—*D.*

"Omne latet cælum, duplicataque noctis imago est."

Öv. Met. xi. 550.—*D.*

BOOK II.

THE ARGUMENT.

The Disciples missing Jesus, seek him in sundry places. Mary gives expression to her natural anxiety. Satan again meets his council, and informs them of his ill success. Belial suggests the tempting of Jesus with women. Satan rebukes him for his dissoluteness, and proposes to assay him now he is hungry by tempting his appetite. He takes with him a troop of spirits for the purpose. Night. Jesus dreams of food; in the morning Satan reappears and displays a splendid banquet, of which Jesus refuses to taste. It vanishes, and then Satan tempts him with the offer of riches as the means of power. These also Jesus rejects.—K.

MEANWHILE the new-baptized, who yet remained
 At Jordan with the Baptist, and had seen
 Him whom they heard so late expressly called
 Jesus Messiah; Son of God declared,
 And on that high authority had believed,
 And with him talked, and with him lodged—I mean
 Andrew and Simon, famous after known,
 With others though in Holy Writ not named—
 Now missing him, their joy so lately found,
 So lately found, and so abruptly gone, 10
 Began to doubt, and doubted many days,
 And, as the days increased, increased their doubt.
 Sometimes they thought he might be only shewn,
 And for a time caught up to God, as once
 Moses was in the Mount, and missing long;
 And the great Thisbite, who on fiery wheels

6. *I mean*. Notwithstanding the more familiar general language of the poem, this expression seems rather too familiar. Newton gives instances of the use of it in Harrington's *Ariosto*; but the *Orlando Furioso* could admit terms not suitable to a grave poem like *Paradise Regained*.

Rode up to Heaven, yet once again to come.
 Therefore, as those young prophets then with care
 Sought lost Elijah, so in each place these
 Nigh to Bethabara; in Jericho 20
 The city of palms, Ænon, and Salem old,
 Machærus, and each town or city walled,
 On this side the broad lake Genezaret,
 Or in Peræa; but returned in vain.
 Then on the bank of Jordan, by a creek,
 Where winds with reeds and osiers whispering play
 —Plain fishermen, no greater men them call—
 Close in a cottage low together got,
 Their unexpected loss and complaints out breathed :
 “Alas, from what high hope to what relapse 30
 Unlooked for are we fallen ! Our eyes beheld
 Messiah, certainly now come, so long
 Expected of our fathers ; we have heard
 His words, his wisdom, full of grace and truth ;

20. *Nigh, etc.* Bethabara is generally supposed to be the place where the Israelites under Joshua crossed the Jordan, and it therefore must have lain opposite to Jericho (*Josh.* iii. 16), also called The City of Palms (*Deut.* xxxiv. 3). Ænon, where it is also said (*John* iii. 23) John baptized, lay on the west side of the Jordan, near Salim or Salem, which was eight Roman miles south of Bethshean, or Scythopolis, in the tribe of Issachar. From the epithet *old*, it might appear that Milton, with the critics of the present day, regarded it as the same with Salem, the city of Melchizedek. Machærus was a castle to the south of Mount Pisgah, on the east of the Dead Sea, and not near the Jordan.

23. *On this side, etc.*, i.e. in Galilee.—*Peræa*, i.e. the country beyond Jordan on its eastern side.

25. *creek.* This word seems to mean here merely an indentation in the river. It is now generally restricted to such in the sea (comp. *Par. Lost*, vii. 399) ; but in the colonies it is still used in its original sense, as equivalent to stream.

“About this fountain, which doth slowly break,
 Below yon mountain’s foot, into a *creek*
 Which waters all the valley.” *Fletch. Faith. Shep.* ii. 3.—*K.*

17. “Behold, I will send you Elijah the prophet before the coming of the great and terrible day of the Lord.” *Mal.* iv. 5.

27. “A shepherd’s boy (no better do him call).”

Spens. Shep. Cal. i. 1.—*N*

34. “And the Word was made flesh, and dwelt among us, full of grace and truth.” *John* i. 14.—*N.*

Now, now, for sure, deliverance is at hand,
 The kingdom shall to Israel be restored.—
 Thus we rejoiced, but soon our joy is turned
 Into perplexity and new amaze.
 For whither is he gone? what accident
 Hath rapt him from us? will he now retire, 40
 After appearance, and again prolong
 Our expectation? God of Israël!
 Send thy Messiah forth, the time is come;
 Behold the kings of the earth, how they oppress
 Thy Chosen, to what highth their power unjust
 They have exalted, and behind them cast
 All fear of thee; arise, and vindicate
 Thy glory, free thy people from their yoke!
 But let us wait; thus far He hath performed,
 Sent his Anointed, and to us revealed him, 50
 By his great Prophet pointed at and shewn
 In public, and with him we have conversed.
 Let us be glad of this, and all our fears
 Lay on his providence; He will not fail,
 Nor will withdraw him now, nor will recall,
 Mock us with his blest sight, then snatch him hence;
 Soon we shall see our hope, our joy, return.”
 Thus they, out of their plaints, new hope resume
 To find whom at the first they found unsought.
 But to his mother Mary, when she saw 60
 Others returned from baptism, not her Son,
 Nor left at Jordan, tidings of him none,
 Within her breast though calm, her breast though pure,
 Motherly cares and fears got head, and raised

35. *Now, now, etc.*, so. thought we.

38. *amaze*, i.e. confusion, perturbation; nearly synonymous with *perplexity*.
 “And are not afraid with any *amazement* (ἄρρησιν).” 1 Pet. iii. 6.

44. “The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed.” Ps. ii. 2.—*D.*

46. “And cast thy law behind their backs.” Neh. ix. 26.—*D.*

53. “Cast thy burden upon the Lord, and he shall sustain thee.” Ps. lv. 22.—*K.*

Some troubled thoughts, which she in sighs thus clad :

“ Oh, what avails me now that honour high
 To have conceived of God, or that salute,
Hail, highly favoured, among women blest !
 While I to sorrows am no less advanced,
 And fears as eminent, above the lot 70
 Of other women, by the birth I bore ;
 In such a season born, when scarce a shed
 Could be obtained to shelter him or me
 From the bleak air. A stable was our warmth,
 A manger his ; yet soon enforced to fly
 Thence into Egypt, till the murderous king
 Were dead, who sought his life, and missing filled
 With infant blood the streets of Bethlehem.
 From Egypt home returned, in Nazareth
 Hath been our dwelling many years ; his life 80
 Private, unactive, calm, contemplative,
 Little suspicious to any king. But now,
 Full grown to man, acknowledged, as I hear,
 By John the Baptist, and in public shewn,
 Son owned from Heaven by his Father's voice,
 I looked for some great change. To honour ? no,
 But trouble, as old Simeon plain foretold,
 That to the fall and rising he should be
 Of many in Israël, and to a sign
 Spoken against ; that through my very soul 90
 A sword shall pierce : this is my favoured lot,
 My exaltation to afflictions high.
 Afflicted I may be, it seems, and blest ;
 I will not argue that, nor will repine.—
 But where delays he now ? Some great intent
 Conceals him. When twelve years he scarce had seen,
 I lost him, but so found, as well I saw

74. *warmth*, i.e. shelter, *θαλασπότης*.

95. *intent* (so. surely), i.e. intention, plan, design.—*When*, i.e. for when.

88. “ Behold, this child is set for the fall and rising again of many in Israel ; and for a sign which shall be spoken against. Yea, a sword shall pierce through thy own soul also.” *Luke* ii. 34.

He could not lose himself, but went about
 His Father's business. What he meant I mused,
 Since understand ; much more his absence now 100
 Thus long to some great purpose he obscures.
 But I to wait with patience am inured ;
 My heart hath been a storehouse long of things
 And sayings laid up, portending strange events."

Thus Mary, pondering oft, and oft to mind
 Recalling what remarkably had passed
 Since first her salutation heard, with thoughts
 Meekly composed awaited the fulfilling :
 The while her Son, tracing the desert wild,
 Sole, but with holiest meditations fed, 110
 Into himself descended, and at once
 All his great work to come before him set.
 How to begin, how to accomplish best
 His end of being on earth, and mission high.
 For Satan, with sly preface to return,
 Had left him vacant, and with speed was gone
 Up to the middle region of thick air,
 Where all his potentates in council sat.
 There, without sign of boast, or sign of joy,
 Solicitous and blank, he thus began : 120

"Princes, Heaven's ancient Sons, ethereal Thrones,

98. *lose himself*. A play on words.

99. *mused*, i.e. pondered. See on *Par. Lost*, v. 581. From *musso*?

101. *obscures*, i.e. involves in obscurity or secrecy.

106. *remarkably*. The poet probably dictated *remarkable*. Comp. *Par. Lost*, ii. 91.

109. *tracing*, i.e. roaming, traversing. Comp. *Comus*, 423.

115. *preface*, i.e. excuse, pretext, *præfari*. See i. 483.

122. *Demonian, etc.* Milton here follows the opinion of the Platonists, who assigned Demons as presiding powers to all the elements ; but he makes these demons to be the fallen angels, in accordance with the Fathers.

98. "And he said, . . . Wist ye not that I must be about my Father's business?" *Luke* ii. 49.

103. "But Mary kept all these things, and pondered them in her heart." *Luke* ii. 19.

109. "Knight of his train, to trace the forest wild."

Mid. Night's Dream, ii. 1.—K.

111. "Ut nemo in sese tentat descendere." *Pers.* iv. 23.—N.

Demonian Spirits now, from the element
 Each of his reign allotted, rightlier called
 Powers of fire, air, water, and earth beneath !
 —So may we hold our place and these mild seats,
 Without new trouble ; such an enemy
 Is risen to invade us, who no less
 Threatens than our expulsion down to Hell—
 I, as I undertook, and with the vote
 Consenting in full frequency was impowered, 130
 Have found him, viewed him, tasted him ; but find
 Far other labour to be undergone
 Than when I dealt with Adam, first of men ;
 Though Adam by his wife's allurements fell,
 However to this Man inferior far
 —If he be Man by mother's side at least—
 With more than human gifts from Heaven adorned,
 Perfections absolute, graces divine,
 And amplitude of mind to greatest deeds.
 Therefore I am returned, lest confidence 140
 Of my success with Eve in Paradise
 Deceive ye, to persuasion over-sure
 Of like succeeding here. I summon all

125. *So, etc.*, optative, *sic*.—*such*, i.e. for *such*.

127. In the second edit. it is thus printed :—

"Is ris'n to invade us, *whom* no less
 Threat'ns our expulsion down to Hell."

129. *with*, i. q. by, as so frequently.

130. *frequency*, *frequentia* : see on *Par. Lost*, i. 797.

"Tell Athens in the *frequency* of degree
 From high to low throughout." *Tim. of Athens*, v. 3.—*N*.

131. *tasted*, i.e. felt, made trial of. The French *taster*, *tâter*. Todd quotes, from an old translation of the *Decamerone*, "He [the physician] began to *taste* his pulse" (*Gli 'ncominciò a toccare il polso*).

133. *Though Adam, etc.* This is rather obscure. We take the meaning to be, Though no doubt Adam *did* fall, however (i.e. still, yet) he was far inferior to this man, if indeed he be a man, at least (i.e. even, on the lowest supposition : comp. *Par. Lost*, ix. 146) by the mother's side. Satan knew (see i. 86) that his sire was divine. Dunster, followed by Todd, prints *vv.* 136, 137, thus :—

"If he be man by mother's side, at least
 With more than human gifts from Heaven adorned."

We have been the first to make *v.* 136 parenthetic.

138. *absolute*, i.e. complete, finished. See on *Par. Lost*, viii. 547.

Rather to be in readiness, with hand
Or counsel to assist ; lest I, who erst
Thought none my equal, now be over-matched."

So spake the old Serpent, doubting ; and from all
With clamour was assured their utmost aid
At his command ; when from amidst them rose
Belial, the dissoluteest Spirit that fell, 150
The sensualest, and, after Asmodai,
The fleshliest Incubus, and thus advised :

"Set women in his eye, and in his walk,
Among daughters of men the fairest found.
Many are in each region passing fair
As the noon-sky ; more like to goddesses
Than mortal creatures, graceful and discreet,
Expert in amorous arts, enchanting tongues
Persuasive, virgin-majesty with mild
And sweet allayed, yet terrible to approach, 160
Skilled to retire, and in retiring draw
Hearts after them, tangled in amorous nets.
Such object hath the power to soften and tame
Severest temper, smooth the ruggedest brow,
Enerve, and with voluptuous hope dissolve,
Draw out with credulous desire, and lead
At will the manliest, resoluteest breast,
As the magnetic hardest iron draws.

150. *Belial*. For Belial and Asmodai see *Pneumatology* in *Life of Milton*.

159. *with mild, etc.*, i.e. with mildness and sweetness : see on *Par. Lost*, ii. 97.

168. *the magnetic*, i.e. the magnet. Milton was wrong in the formation of this word, as there is no such term in Greek as *μαγνητικός*.

169. *else*, *so*. could do it.

156. Ἀθανάτους δὲ θεαῖς εἰς ἅπαντα ἵστανεω
Παρθενικῆς καλὸν εἶδος ἐνῆπαρον. *Hesiod, "Erga*, 62.—*Mitford*.

160. "Terrible as an army with banners." *Cant.* vi. 4.—*T*.

164. "Smoothing the rugged brow of night." *Il. Pens.* 58.

166. "Spes animi credula nutui." *Hor. Carm.* iv. 1, 80.—*N*.

"Nisi me lactasses amantem et falsa spe produceres."

Ter. And. iv. 1, 23.—*Th*.

168. "You draw me, you hard-hearted adamant,
But yet you draw not iron." *Mids. Night's Dream*, ii. 2.

Women, when nothing else, beguiled the heart
Of wisest Solomon, and made him build, 170
And made him bow, to the gods of his wives."

To whom quick answer Satan thus returned :
" Belial, in much uneven scale thou weighest
All others by thyself. Because of old
Thou thyself doatedst on womankind, admiring
Their shape, their colour, and attractive grace,
None are, thou thinkest, but taken with such toys.
Before the Flood thou with thy lusty crew,
False titled Sons of God, roaming the earth,
Cast wanton eyes on the daughters of men, 180
And coupled with them, and begot a race.
Have we not seen, or by relation heard,
In courts and regal chambers how thou lurkest,
In wood or grove, by mossy fountain-side,
In valley or green meadow, to waylay
Some beauty rare, Calisto, Clymenè,
Daphnè, or Semelè, Antiopa,
Or Amymonè, Syrinx, many more
Too long? then layest thy scapes on names adored,
Apollo, Neptune, Jupiter, or Pan, 190
Satyr, or Faun, or Silvan. But these haunts
Delight not all; among the sons of men

171. *and made, etc.* See on *Par. Lost*, i. 445.

173. *much*, i.e. very. He uses it like the Spanish *mucho*, the Italian *molto*, and the old French *moult*.

177. *taken*, i.e. to be taken.—*toys*, i.e. trifles, playthings: see on *Il Pens.* 4.

178. *Before, etc.* See on *Par. Lost*, xi. 573. He here adopts a novel view, that the Sons of God were the fallen angels.

182. *Have we not seen, etc.* From this it would appear that Milton regarded the tales of Calisto and the others as true events, only he supposes that the real agents were evil spirits. He was probably led into this notion by his respect for the book of *Tobit*, which he seems to have viewed as a true narrative. For these adventures see Ovid, or our *Mythology of Greece and Italy*.

188. *too long*, sc. to tell: See on *Par. Lost*, i. 507.—*scapes*, i.e. escapes, escapades; *échappées*, Fr.

191. *Faun, etc.* Faunus and Silvanus were Italian deities, and therefore had nothing to do with these 'scapes.'

191. "Non omnes arbusta juvant." *Virg. Buc.* iv. 2.—*D.*

How many have with a smile made small account
 Of Beauty and her lures, easily scorned
 All her assaults, on worthier things intent !
 Remember that Pellean conqueror,
 A youth, how all the beauties of the East
 He slightly viewed, and slightly overpassed ;
 How he, surnamed of Africa, dismissed,
 In his prime youth, the fair Iberian maid. 200
 For Solomon, he lived at ease, and full
 Of honour, wealth, high fare, aimed not beyond
 Higher design than to enjoy his state ;
 Thence to the bait of women lay exposed.
 But he whom we attempt is wiser far
 Than Solomon, of more exalted mind,
 Made and set wholly on the accomplishment
 Of greatest things. What woman will you find,
 Though of this age the wonder and the fame,
 On whom his leisure will vouchsafe an eye 210
 Of fond desire ? Or should she, confident,
 As sitting queen adored on Beauty's throne,
 Descend, with all her winning charms begirt,
 To enamour—as the zone of Venus once
 Wrought that effect on Jove, so fables tell—
 How would one look from his majestic brow,
 Seated as on the top of Virtue's hill,
 Discountenance her despised, and put to rout
 All her array, her female pride deject,

196. *Remember.* He here alludes to the generous treatment of the family of Darius, after the battle of Issus, by Alexander the Great, who was born at Pella, in Macedonia, and was then only three-and-twenty years of age.

199. *How he, etc.* The noble conduct of Scipio Africanus, in restoring the Spanish maiden to her family and her lover, when he was only four-and-twenty : see our *Hist. of Rome*, p. 233.

202. *aimed not.* This is rather awkwardly expressed. The meaning is : aimed not at any higher object beyond that of enjoying his state.

215. *so fables tell.* As this adventure took place between the Gods alone, and not with mortals, as the preceding ones of Semele, etc., he knew it to be, and therefore treats it as, a fable.

216. *from his, etc.,* i.e. from the brow of him.

217. *Seated, etc.,* sc. the look. He alludes here to the Table of Cebes, or, rather, to the Hill of Virtue, in *Hesiod*, *Æpy.* 287 seq.

Or turn to reverent awe ! For Beauty stands 220
 In the admiration only of weak minds,
 Led captive ; cease to admire, and all her plumes
 Fall flat, and shrink into a trivial toy,
 At every sudden slighting quite abashed.
 Therefore with manlier objects we must try
 His constancy, with such as have more shew
 Of worth, of honour, glory, and popular praise,
 Rocks whereon greatest men have ofttest wrecked ;
 Or that which only seems to satisfy
 Lawful desires of nature, not beyond. — 230
 And now I know he hungers, where no food
 Is to be found, in the wide wilderness :
 The rest commit to me ; I shall let pass
 No advantage, and his strength as oft assay."

He ceased, and heard their grant in loud acclaim.
 Then forthwith to him takes a chosen band
 Of Spirits, likest to himself in guile,
 To be at hand, and at his beck appear ;
 If cause were to unfold some active scene
 Of various persons, each to know his part. 240
 Then to the desert takes with these his flight ;
 Where still, from shade to shade, the Son of God
 After forty days' fasting had remained,
 Now hungering first, and to himself thus said :
 " Where will this end ? Four times ten days I've passed
 Wandering this woody maze, and human food
 Nor tasted, nor had appetite. That fast
 To virtue I impute not, or count part

219. *deject*, i.e. cast down, *dejicio*, *dejectus*.

220. *stands*, i.e. consists, has its power.

222. *cease*, etc. An allusion to the peacock.

240. *persons*, i.e. characters in the drama, *personæ*: see on *Par. Lost*,
 x. 155.

222. "Laudatas ostentat avis Junonia pennas :
 Si tacitus spectes, illa recondit opes."

Ov. De Art. Amat. i. 627.—*D.*

236. "Then goeth he, and taketh to himself seven other spirits, worse than
 himself." *Mat.* xii. 45.—*D.*

Of what I suffer here ; if nature need not,
 Or God support nature without repast, 250
 Though needing, what praise is it to endure ?
 But now I feel I hunger, which declares
 Nature hath need of what she asks ; yet God
 Can satisfy that need some other way,
 Though hunger still remain. So it remain
 Without this body's wasting, I content me,
 And from the sting of famine fear no harm ;
 Nor mind it, fed with better thoughts, that feed
 Me hungering more to do my Father's will."

It was the hour of night, when thus the Son 260
 Communed in silent walk ; then laid him down
 Under the hospitable covert nigh
 Of trees thick interwoven. There he slept,
 And dreamed, as appetite is wont to dream,
 Of meats and drinks, nature's refreshment sweet.
 Him thought, he by the brook of Cherith stood,
 And saw the ravens with their horny beaks
 Food to Elijah bringing, even and morn,
 Though ravenous, taught to abstain from what they brought.
 He saw the Prophet also, how he fled 270
 Into the desert, and how there he slept
 Under a juniper ; then how, awaked,
 He found his supper on the coals prepared,
 And by the Angel was bid rise and eat,

249. *suffer*, i.e. am to suffer, sc. the temptations of Satan.

250. *Or God, etc.* The cæsura is improperly placed at 'support.'

266. *Him thought*, i.e. it seemed to him, like *methinks*, *methought*. It is the A.-S. *him þuhte* ; the German *ihñ*, or *ihñ dünkte*, *ihñ dächte*.

267. *And saw, etc.* See 1 *Kings* xvii. 2 *seq.* and xix. 4 *seq.* The word rendered *juniper* is properly *broom*.

258. "Then feed on thoughts." *Par. Lost*, iii. 37.—*K.*

259. "My meat is to do the will of him that sent me." *John* iv. 34.—*N.*
 "Which do hunger and thirst after righteousness." *Mat.* v. 6.—*D.*

261. "Commune with your own heart upon your bed, and be still." *Psa.* iv. 4.—*N.*

263. "Qua pinus ingens albaque populus
 Umbram hospitalem consociare amant
 Ramis." *Hor. Carm.* ii. 3, 9.—*D.*

And eat the second time after repose,
The strength whereof sufficed him forty days ;
Sometimes that with Elijah he partook,
Or as a guest with Daniel at his pulse.

Thus wore out night ; and now the herald lark
Left his ground-nest, high towering to descry 280
The Morn's approach, and greet her with his song.
As lightly from his grassy couch up rose
Our Saviour, and found all was but a dream ;
Fasting he went to sleep, and fasting waked.
Up to a hill anon his steps he reared,
From whose high top to ken the prospect round,
If cottage were in view, sheep-cote, or herd ;
But cottage, herd, or sheep-cote, none he saw ;
Only in a bottom saw a pleasant grove,
With chant of tuneful birds resounding loud. 290
Thither he bent his way, determined there
To rest at noon, and entered soon the shade
High roofed, and walks beneath, and alleys brown,
That opened in the midst a woody scene ;
Nature's own work it seemed—Nature taught art—

277. *Sometimes*, sc. him thought, v. 266.

289. *bottom*, i.e. a depression of the plain or shallow vale. "And he stood among the myrtle-trees that were in the *bottom*." *Zeck*. i. 8.—*K*.

278. "Then said Daniel, . . . Prove thy servants, I beseech thee, ten days ; and let them give us pulse to eat, and water to drink." *Dan*. i. 11, 12.

279. "It is the lark, the herald of the morn." *Rom. & Jul*. iii. 5.—*N*.

288. "The merry larkè, messenger of the day,
Salaweth in her song the morning gray."

Chauc. Knight's Tale, 1498.—*C*.

"With merry notes her [Aurora] loud salutes the mounting lark."
F. Q. i. 11, 51.—*C*.

"The cheerful lark, mounting from early bed,
With sweet salutes awakes the drowsy light ;
The earth she left and up to heaven is fled ;
There chants her maker's praises out of sight."

Fletcher. Purp. Is. ix. 2.—*D*.

293. "A shady grove not far away they spied . . .
And all within were courts and allies wide." *F. Q.* i. 1, 7.—*D*.

294. "Alfine un largo spazio in forma scorge
D' anfiteatro, e non è pianta in esso." *Tasso, Ger. L.* xiii. 38.—*K*.

And, to a superstitious eye, the haunt
 Of wood-gods and wood-nymphs. He viewed it round ;
 When suddenly a man before him stood,
 Not rustic as before, but seemlier clad,
 As one in city, or court, or palace bred, 300
 And with fair speech these words to him addressed :

“ With granted leave officious I return,
 But much more wonder that the Son of God
 In this wild solitude so long should bide,
 Of all things destitute, and, well I know,
 Not without hunger. Others of some note,
 As story tells, have trod this wilderness ;
 The fugitive bond-woman, with her son,
 Outcast Nebaioth, yet found here relief
 By a providing Angel ; all the race 310
 Of Israel here had famished, had not God
 Rained from Heaven manna ; and that Prophet bold,
 Native of Thebez, wandering here was fed
 Twice by a voice inviting him to eat :
 Of thee these forty days none hath regard,
 Forty and more deserted here indeed.”

To whom thus Jesus :—“ What concludest thou hence ?

296. *And to, etc.* He here seems to have had in his mind the place in Tasso (*Ger. Lib. xiii. 26 seq.*) where, in the enchanted forest, nymphs issue from the trees to Rinaldo.

297. *viewed*, i.e. was viewing.

302. *officious*, i.e. ready to do you service, *officiosus* : see *Hor. Ep. i. 7, 8.*

303. *wonder*. A substantive.

309. *Nebaioth*. It was Ishmael, the father of Nebaioth. We cannot divine his motive for the change.—*here*. In the original edition *he*. The correction was made in the edition of 1692. We have followed it, though *he* may have been the poet's word, as it makes good sense.

313. *Native of Thebez*. See v. 273. It should be *Thisbe* ; Thebez was in Ephraim.

295. “ Di natura arte par, che per diletto
 L' imitatrice sua, scherzando, imiti.” *Tasso, Ger. Lib. xvi. 10.—K.*

“ That Nature had for wantonness ensued
 Art, and that Art at Nature did repine.” *F. Q. ii. 12, 59.—D.*

308. “ And when Sarai dealt hardly with her, she fled from her face. And the angel of the Lord found her by a fountain.” *Gen. xvi. 6, 7.* “ Wherefore she said unto Abraham, Cast out this bond-woman and her son.” *Gen. xxi. 10.*

They all had need ; I, as thou seest, have none."

"How hast thou hunger then?" Satan replied.

"Tell me, if food were now before thee set 320

Wouldest thou not eat?"—"Thereafter as I like
The giver," answered Jesus.—"Why should that
Cause thy refusal?" said the subtle Fiend.

"Hast thou not right to all created things?

Owe not all creatures by just right to thee

Duty and service, nor to stay till bid,

But tender all their power? Nor mention I

Meats by the law unclean, or offered first

To idols, those young Daniel could refuse ;

Nor proffered by an enemy, though who 330

Would scruple that, with want oppressed? Behold,

Nature ashamed, or, better to express,

Troubled, that thou shouldest hunger, hath purveyed

From all the elements her choicest store,

To treat thee, as beseems, and as her Lord,

With honour. Only deign to sit and eat."

He spake no dream ; for, as his words had end,

Our Saviour lifting up his eyes beheld,

In ample space under the broadest shade,

A table richly spread, in regal mode, 340

With dishes piled, and meats of noblest sort

And savour ; beasts of chace, or fowl of game,

In pastry built, or from the spit, or boiled,

Gris-amber-steamed ; all fish, from sea or shore,

325. *Owe, etc.* Terms of feudal law.

343. *In pastry built.* The pies, etc., of those times were of such a size and height that the term 'built' might very appropriately be used of them ; but no other instance of the use of it has been pointed out.

344. *Gris-amber*, i.e. ambergris, grey amber. This substance was much used as a general perfume, and even in the high cookery of that time.

"Their pheasants *drenched with ambergris.*"

Massinger, City Madam, ii. 1.

Mitford quotes from Osborne's *Memoirs of James I.* ii. 157,—“A whole pie, reckoned to my lord at ten pounds, being composed of *amber-greece*, magisterial of pearl, musk.”

340.

“*Epulæque ante ora paratæ*

Regifica luxu.” *Æn.* vi. 604.—*D.*

Freshet or purling brook, of shell or fin,
 And exquisitest name, for which was drained
 Pontus, and Lucrine bay, and Afric coast.—
 Alas, how simple, to these cates compared,
 Was that crude apple that diverted Eve!—
 And, at a stately side-board, by the wine
 That fragrant smell diffused, in order stood
 Tall stripling youths rich-clad, of fairer hue
 Than Ganymed or Hylas. Distant more
 Under the trees now tripped, now solemn stood,
 Nymphs of Diana's train, and Naiades
 With fruits and flowers from Amalthea's horn,
 And ladies of the Hesperides, that seemed
 Fairer than feigned of old, or fabled since

350

345. *Freshet*. It is not very easy to ascertain the exact meaning of this word, which, as far as we are aware, occurs only in this place and in the following line of Brown's *Britannia's Pastorals* (ii. 3),—

"Now love the *freshet* and then love the sea."

Its most probable meaning therefore is freshwater stream, like "the quick *freshes*." *Tempest*, iii. 2.

346. *And, etc.* This seems to us merely to mean, 'of the most exquisite kinds.' Warburton thinks it refers to the names, such as *Cerebrum Jovis*, etc., given to some of their dishes by the Romans.

347. *Pontus, etc.* The Pontus Euxinus was famous for the quality of its fish of various kinds. The shell-fish of the Lucrine Lake were celebrated, as also were the crustaceans of the north coast of Africa.

349. *crude*, i.e. raw, uncooked.—*diverted*, sc. from her duty, *divertit*.

350. *And at, etc.* This is a modern, not an ancient usage. We never meet with sideboards in the Classics.

353. *Ganymed, etc.* The one was the cupbearer of the gods, the other the favourite of Hercules. Both were renowned for their youthful beauty.

354. *solemn*, i.e. with gravity and dignity. Comp. *Par. Lost*, xii. 364.

355. *Nymphs, etc.* By these he probably means the Dryades and Oreades, or wood- and mountain-nymphs. The Naiades were the water-nymphs. In making them bearers of fruit and flowers, he probably had Virgil's second Eclogue in view. Amalthea was the nymph or the goat that nursed Jupiter, who gave her horn the power of pouring forth fruits. The Hesperides were three maidens who had the charge of the golden fruit, but who never left their garden. He seems here to take the Hesperides for the name of their abode, rather than of themselves.

358. *Fairer, etc.* By 'feigned of old' he means the nymphs of the Classics; by 'fabled since,' the 'faery damsels' of the romances.

351.

'Οδυς δ' ἠδεία ἀπὸ κρητῆρος δδάδει
 Θεογενεῖη. *Od.* ix. 210.—*D.*

Of faery damsels, met in forest wide
 By knights of Logres, or of Lyones, 360
 Lancelot, or Pelleas, or Pellenore.
 And all the while harmonious airs were heard
 Of chiming strings, or charming pipes ; and winds
 Of gentlest gale Arabian odours fanned
 From their soft wings, and Flora's earliest smells.
 Such was the splendour, and the Tempter now
 His invitation earnestly renewed :

“ What doubts the Son of God to sit and eat ?
 These are not fruits forbidden ; no interdict
 Defends the touching of these viands pure ; 370
 Their taste no knowledge works, at least of evil,
 But life preserves, destroys life's enemy,
 Hunger, with sweet restorative delight.
 All these are spirits of air, and woods, and springs,
 Thy gentle ministers, who come to pay
 Thee homage, and acknowledge thee their Lord.
 What doubttest thou, Son of God ? Sit down and eat.”

To whom thus Jesus temperately replied :
 “ Saidest thou not that to all things I had right ?
 And who withholds my power that right to use ? 380
 Shall I receive by gift what of my own,
 When and where likes me best, I can command ?

359. *Of faery, etc.* The poet's memory here recurs to some of the reading of his earlier days, namely, the old romance of *Morte d'Arthur*, or *Life of King Arthur*, a book sufficiently well-known at present by the reprints of this century. Three of the knights who figure in it are Lancelot du Lac, Pelleas, and Pellenore. In this romance Logres is the name of England east of the Severn, and Lyones is said to be that of Cornwall, which formed a separate kingdom, but it is more probably the district of Léon, in Brittany. The 'faery damsels' seem derived from the *Faerie Queene* and the Italian poems, rather than from the *Morte d'Arthur*.

363. *charming.* See on *Par. Lost*, xi. 595.—and *winds, etc.* Comp. *Par. Lost*, iv. 156 *seq.*

368. *What*, i.e. for, or at, what, why ; *pourquoi*, Fr. ; *perchè*, It.

370. *Defends*, i.e. forbids. See on *Par. Lost*, xi. 86.

382. *likes*, i.e. pleases. *Impers.* Comp. *thought*, v. 266.

374. “ Ye elves of hills, brooks, standing lakes, and groves.”

Tempest, v. 1.—K.

I can at will, doubt not, as soon as thou,
 Command a table in this wilderness,
 And call swift flights of Angels ministrant,
 Arrayed in glory, on my cup to attend.
 Why shouldest thou then obtrude this diligence,
 In vain, where no acceptance it can find?
 And with my hunger what hast thou to do?—
 Thy pompous delicacies I contemn,
 And count thy specious gifts no gifts, but guiles.”

390

To whom thus answered Satan malecontent:
 “That I have also power to give thou seest;
 If of that power I bring thee voluntary
 What I might have bestowed on whom I pleased,
 And rather opportunely in this place
 Chose to impart to thy apparent need,
 Why shouldest thou not accept it? But I see
 What I can do or offer is suspect;
 Of these things others quickly will dispose,
 Whose pains have earned the far-fet spoil.”—With that

400

399. *suspect*, i.e. suspected. See Final Note II. on *Par. Lost*, i.

401. *far-fet*, i.q. far-fetched, i.e. brought from afar. Newton observes that ‘*fet*’ is much softer than *fetch*. On this Dunster remarks, “I confess, to my ear *far-fetched* reads as musically as *far-fet*,” from which it is tolerably clear that this critic had no nice ear for poetic melody. Milton’s dislike of the sound of *sk*, to which that of *ck* is near akin, is well known. In *Par. Lost* we meet *voutsafe* and *perfet*, both probably by the poet’s own direction. We may here observe that ‘*fet*’ is an elided part., like *wet*, from the verb *to fet*, i.q. *fetch* (A.-S. *fetan*, *reccan*). It is frequently used by Chaucer, though not by Spenser. We meet with ‘*far-fet*’ in Beaumont and Fletcher:—

“And, credit me, your *far-fet* viands please not
 My appetite better than those that are near hand.”

Honest Man’s Fortune, iii. 3.

Mr. Dyce says, “When this play was written, the older form of the verb [fet] was still in common use.” It also occurs in Jonson,—“The invention is farther *fet* too.” *Cynthia’s Revels*, ii. 1. “For it seems ’t is *far-fet*, by their stay.” *Ib.* iv. 1. The most remarkable instance of variety of form that we know of is, *pike*, *pick*, *pight*, *pitch*, all signifying to raise, to elevate.

384. “They said, Can God furnish a table in the wilderness?” *Ps.* lxxviii. 19.—*R.*

385. “And flights of angels sing thee to thy rest.”

Hamlet, v. 6.—*N.*

391. Ἐχθρῶν ἄδωρα δῶσα, κ’ οὐκ ἐνέσιμα. *Soph. Aj.* 675.—*N.*

Both table and provision vanished quite,
 With sound of harpies' wings and talons heard ;
 Only the importune Tempter still remained,
 And with these words his temptation pursued :

" By hunger, that each other creature tames,
 Thou art not to be harmed, therefore not moved ;
 Thy temperance invincible besides
 For no allurement yields to appetite,
 And all thy heart is set on high designs, 410
 High actions ; but wherewith to be achieved ?
 Great acts require great means of enterprise ;
 Thou art unknown, unfriended, low of birth,
 A carpenter thy father known, thyself
 Bred up in poverty and straits at home,
 Lost in a desert here, and hunger-bit.
 Which way, or from what hope, dost thou aspire
 To greatness ? whence authority derivest ?
 What followers, what retinue canst thou gain ?
 Or at thy heels the dizzy multitude, 420
 Longer than thou canst feed them on thy cost ?
 Money brings honour, friends, conquest, and realms.

416. *hunger-bit*. "His strength shall be *hunger-bitten*." *Job* xviii. 12.—*D*.
 It is like *frost-bitten*, etc.

420. *Or*, sc. have or retain. By zeugma.

420. "Non ego ventosæ plebis suffragia venor
 Impensis cœnarum." *Hor. Ep.* i. 19, 37.—*D*.

"Nor care I who doth feed upon my cost." *Hen. V.* iv. 3.—*D*.

422. "Scilicet uxorem cum dote, fidemque, et amicos,
 Et genus, et formam, regina Pecunia donat ;
 Ac bene nummatum decorant Suadela Venusque."
Hor. Ep. i. 6, 36.—*K*.

"Vainglorious Elf, said he, dost thou not weet
 That money can thy wants at will supply ?
 Shields, steeds, and arms, and all things for thee meet,
 It can purvey in twinkling of an eye ;
 And crowns and kingdoms to thee multiply.
 Do I not kings create, and throw the crown
 Sometimes to him that low in dust doth lie ?
 And him that reigned into his room thrust down,
 And whom I lust do heap with glory and renown."

F. Q. ii. 7, 11.—*C*.

What raised Antipater the Edomite,
 And his son Herod placed on Judah's throne—
 Thy throne—but gold that got him puissant friends?
 Therefore, if at great things thou wouldest arrive,
 Get riches first, get wealth, and treasure heap,—
 Not difficult, if thou hearken to me.
 Riches are mine, fortune is in my hand;
 They whom I favour thrive in wealth amain, 430
 While virtue, valour, wisdom, sit in want."

To whom thus Jesus patiently replied:
 "Yet wealth without these three is impotent
 To gain dominion, or to keep it gained;
 Witness those ancient empires of the earth,
 In highth of all their flowing wealth dissolved.
 But men endued with these have oft attained
 In lowest poverty to highest deeds;
 Gideon, and Jephtha, and the shepherd-lad, 440
 Whose offspring on the throne of Judah sat
 So many ages, and shall yet regain
 That seat, and reign in Israel without end.
 Among the Heathen—for throughout the world
 To me is not unknown what hath been done
 Worthy of memorial—canst thou not remember
 Quintius, Fabricius, Curius, Regulus?
 For I esteem those names of men so poor,
 Who could do mighty things, and could contemn
 Riches, though offered from the hand of kings.
 And what in me seems wanting, but that I 450
 May also in this poverty as soon

423. *Antipater, etc.* The history of Antipater and his son is given by Josephus in his *Antiquities*.

440. *Gideon, etc.*, sc. for example. For Gideon, see *Judges* vi.-viii.; for Jephtha, *ib.* xi, xii.; for David, the shepherd lad, the *Books of Samuel*.

447. *Quintius*, sc. Cincinnatus. For him and the following personages see our *Hist. of Rome*.

448. *esteem*, i.e. value, fully estimate.—*those*, he probably dictated 'these.'—*names of men*, i.e. men: see on *Par. Lost*, vii. 5.

427. "Quærenda pecunia primum est." *Hor. Ep.* i. 1, 53.—*N.*

431. "Probitas laudatur et alget." *Juv.* i. 74.—*K.*

Accomplish what they did? perhaps and more.
 Extol not riches then, the toil of fools,
 The wise man's cumbrance, if not snare; more apt
 To slacken Virtue, and abate her edge,
 Than prompt her to do aught may merit praise.
 What, if with like aversion I reject
 Riches and realms! yet not, for that a crown,
 Golden in shew, is but a wreath of thorns,
 Brings dangers, troubles, cares, and sleepless nights, 460
 To him who wears the regal diadem,
 When on his shoulders each man's burden lies;
 For therein stands the office of a king,
 His honour, virtue, merit, and chief praise,
 That for the public all this weight he bears.
 Yet he who reigns within himself, and rules
 Passions, desires, and fears, is more a king;
 Which every wise and virtuous man attains:
 And who attains not, ill aspires to rule
 Cities of men, or headstrong multitudes, 470
 Subject himself to anarchy within,
 Or lawless passions in him, which he serves.
 But to guide nations in the way of truth
 By saving doctrine, and from error lead
 To know, and knowing worship God aright,
 Is yet more kingly: this attracts the soul,
 Governs the inner man, the nobler part;
 That other o'er the body only reigns,
 And oft by force, which to a generous mind
 So reigning can be no sincere delight. 480
 Besides, to give a kingdom hath been thought

481. *Besides, etc.* He probably had here in his mind the narrative in *Quintus Curtius* (iv. 1), of the young man who declined the proffered kingdom, and named Abdonymus for it; and the voluntary resignations of Diocletian and others.

459. "Uneasy lies the head that wears a crown."

2 *Hen. IV.* iii. 1.—*K.*

462. "Upon the king! let us our lives, our souls,
 Our debts, our careful wives, our children, and
 Our sins, lay on the king!—we must bear all."

Hen. V. iv. 1.—*K.*

Greater and nobler done, and to lay down
Far more magnanimous, than to assume.
Riches are needless then, both for themselves,
And for thy reason why they should be sought,
To gain a sceptre, ofttest better missed."

466.

"*Letius regnes avidum domando
Spiritus, quam si Libyam remotis
Gadibus junges, et uterque Pœnus
Serviat uni.*" *Hor. Carm. ii. 2, 9.—N.*

BOOK III.

THE ARGUMENT.

Satan uses various arguments to inflame the ambition of Jesus, who detects and exposes their fallacy. He then urges him on the subject of his claims to the throne of David; and finding his efforts to rouse him to immediate action unavailing, he resolves to give him ocular proof of the glories of the world. For this purpose he transports him to the summit of a lofty mountain, and shows him the kingdoms of Asia, especially that of the Parthians, when a large expedition is preparing against the Scythians. He urges him to secure their aid against the Romans, and promises to enable him to obtain it. Jesus declines the offer, showing the weakness of the arm of flesh.—K.

So spake the Son of God; and Satan stood
 A while as mute, confounded what to say,
 What to reply, confuted, and convinced
 Of his weak arguing and fallacious drift.
 At length, collecting all his serpent wiles,
 With soothing words renewed, him thus accosts :
 "I see thou knowest what is of use to know,
 What best to say canst say, to do canst do ;
 Thy actions to thy words accord ; thy words
 To thy large heart give utterance due ; thy heart 10
 Contains of good, wise, just, the perfect shape.
 Should kings and nations from thy mouth consult,
 Thy counsel would be as the oracle
 Urim and Thummim, those oraculous gems

11. *shape*. He uses this word to express the Greek *idea*, Latin *forma*.
 "Habet undique expletam et perfectam . . . *formam* honesti," *Cic. Fin.* ii. 15,
 a passage that was probably in his mind.

14. *Urim and Thummim*. See Note at end of this Book.

10. "Out of the abundance of the heart the mouth speaketh." *Mat.* xii. 34.
 —K.

On Aaron's breast, or tongue of seers old,
 Infallible; or wert thou sought to deeds
 That might require the array of war, thy skill
 Of conduct would be such, that all the world
 Could not sustain thy prowess, or subsist
 In battle, though against thy few in arms. 20
 These godlike virtues wherefore dost thou hide,
 Affecting private life, or more obscure
 In savage wilderness? Wherefore deprive
 All Earth her wonder at thy acts, thyself
 The fame and glory? glory the reward
 That sole excites to high attempts, the flame
 Of most-erected spirits, most-tempered pure,
 Ethereal, who all pleasures else despise,
 All treasures and all gain esteem as dross,
 And dignities and powers, all but the highest. 30
 Thy years are ripe, and over-ripe; the son
 Of Macedonian Philip had ere these
 Won Asia, and the throne of Cyrus held
 At his dispose; young Scipio had brought down
 The Carthaginian pride; young Pompey quelled
 The Pontic king, and in triumph had rode.
 Yet years, and to ripe years judgement mature,
 Quench not the thirst of glory, but augment.

18. *conduct*, i.e. conducting, leading an army, *conductus*. Hence the Italian *condottiere*.

27. *erected*. See on *Par. Lost*, i. 679.

31. *Thy years, etc.* Our Lord was, at this time, about thirty years of age. *Luke* iii. 23.

34. *dispose*, i.e. disposal.

"Needs must you lay your heart at his *dispose*."

K. John, i. 3.—*D.*

It seems, like so many other similar terms, to be the infinitive used as a noun.

35. *young Pompey, etc.* Here, as so often elsewhere, the poet's memory played him false. When Pompeius triumphed for his victories in Asia, A.U. 691, he was in his forty-fourth year; but he was only twenty-four when, with the permission of Sulla, he triumphed for his victories in Africa: see our *Hist. of Rome*, pp. 352, 377:

27. "Trahimur omnes laudis studio, et optimus quisque maxime gloria ducitur." *Cic. Pro Arch.*—*N.* Comp. *Lycidas*, 70.

Great Julius, whom now all the world admires,
 The more he grew in years the more inflamed 40
 With glory, wept that he had lived so long
 Inglorious. But thou yet art not too late."

To whom our Saviour calmly thus replied :
 "Thou neither dost persuade me to seek wealth
 For empire's sake, nor empire to affect
 For glory's sake, by all thy argument.
 For what is glory but the blaze of fame,
 The people's praise, if always praise unmixed ?
 And what the people but a herd confused,
 A miscellaneous rabble, who extol 50
 Things vulgar, and, well weighed, scarce worth the praise ?
 They praise, and they admire, they know not what,
 And know not whom, but as one leads the other.
 And what delight to be by such extolled,
 To live upon their tongues and be their talk ?
 Of whom to be dispraised were no small praise,—
 His lot who dares be singularly good.
 The intelligent among them and the wise
 Are few, and glory scarce of few is raised.
 This is true glory and renown, when God 60
 Looking on the Earth, with approbation marks
 The just man, and divulges him through Heaven
 To all his Angels, who with true applause
 Recount his praises. Thus he did to Job,

39. *Great Julius, etc.* Alluding to the anecdote related by Plutarch of him, that one day, when reading the Life of Alexander the Great, or, as others say, on seeing his statue, he burst into tears, and on the inquiry of his friends as to the cause, he replied, "Do you not think that I have just cause to weep, when I consider that Alexander, at my age, had conquered so many nations, and I have all this time done nothing that is memorable?" We see here again that the poet's memory deceived him.

42. *Inglorious*, i.e. without glory, *inglorius*. "Flumina amem silvasque *inglorius*." Virg. *Geor.* ii. 485. "Mutas agitare *inglorius* artes." *Æn.* xii. 397.

47. *blaze*, i.e. blast, report, proclamation. We still use the verb *to blaze*. *Blasen*, Germ.; *blazen*, Dutch.

48. *unmixed*, i.e. pure, sincere.

51. *well-weighed*, i.e. if or when well-weighed.

62. *divulges*, i.e. proclaims, makes known, *divulgat*. He often uses this word in his prose works.

When, to extend his fame through Heaven and Earth,
 —As thou to thy reproach mayest well remember—
 He ask'd thee: 'Hast thou seen my servant Job?'
 Famous he was in Heaven, on Earth less known;
 Where glory is false glory, attributed
 To things not glorious, men not worthy of fame. 70
 They err who count it glorious to subdue
 By conquest far and wide, to over-run
 Large countries, and in field great battles win,
 Great cities by assault. What do these worthies,
 But rob and spoil, burn, slaughter, and enslave,
 Peaceable nations, neighbouring or remote,
 Made captive, yet deserving freedom more
 Than those their conquerors? who leave behind
 Nothing but ruin wheresoe'er they rove,
 And all the flourishing works of peace destroy; 80
 Then swell with pride, and must be titled Gods,
 Great Benefactors of mankind, Deliverers,
 Worshiped with temple, priest, and sacrifice.
 One is the son of Jove, of Mars the other;
 Till conqueror Death discover them scarce men,
 Rolling in brutish vices and deformed,
 Violent or shameful death their due reward.
 But if there be in glory aught of good,
 It may by means far different be attained,
 Without ambition, war, or violence; 90
 By deeds of peace, by wisdom eminent,
 By patience, temperance. I mention still
 Him whom thy wrongs, with saintly patience borne,
 Made famous in a land and times obscure.
 Who names not now with honour patient Job?

71. *They err, etc.* In what follows, he seems to have had chiefly in view the Asiatic wars of Pompeius and the Gallic wars of Cæsar.

81. *Then swell, etc.* He has here in view the kings of Syria and Egypt, among whom were Antiochus δ Θεός, Antiochus Σωτήρ (Saviour), and Ptolemæus Euergetes. In what follows, he seems to have been thinking of the Roman emperors.

84. *One, etc.*, i.e. Alexander and Romulus. He seems then to allude to the drunkenness of the one and the violent death of the other.

Poor Socrates—who next more memorable?—
 By what he taught, and suffered for so doing,
 For truth's sake suffering death unjust, lives now
 Equal in fame to proudest conquerors.
 Yet if for fame and glory aught be done, 100
 Aught suffered; if young African for fame
 His wasted country freed from Punic rage,
 The deed becomes unpraised, the man at least,
 And loses, though but verbal, his reward.
 Shall I seek glory then, as vain men seek,
 Oft not deserved? I seek not mine, but His
 Who sent me, and thereby witness whence I am."

To whom the Tempter murmuring thus replied:
 "Think not so slight of glory; therein least
 Resembling thy great Father. He seeks glory, 110
 And for his glory all things made, all things
 Orders and governs; nor content in Heaven
 By all his Angels glorified, requires
 Glory from men, from all men, good or bad,
 Wise or unwise, no difference, no exemption;
 Above all sacrifice or hallowed gift,
 Glory he requires, and glory he receives,
 Promiscuous from all nations, Jew, or Greek,
 Or Barbarous, nor exception hath declared;
 From us, his foes pronounced, glory he exacts." 120

To whom our Saviour fervently replied:
 "And reason; since his Word all things produced,
 Though chiefly not for glory as prime end,
 But to shew forth his goodness, and impart
 His good, communicable to every soul,
 Freely; of whom what could he less expect
 Than glory and benediction? that is, thanks,
 The slightest, easiest, readiest recompense,
 From them who could return him nothing else,
 And, not returning that, would likeliest render 130

100. *glory*, sc. alone.—*young African*, i.e. African when young; for it is of the elder Africanus he is speaking.

107. *witness*, i.e. testify: see on *Par. Lost*, i. 57.

126. *of whom, etc.* Comp. *Par. Lost*, iv. 46 seq.

Contempt instead, dishonour, obloquy,—
 Hard recompense, unsuitable return
 For so much good, so much beneficence !
 But why should man seek glory ? who of his own
 Hath nothing, and to whom nothing belongs
 But condemnation, ignominy, and shame ;
 Who, for so many benefits received,
 Turned recreant to God, ingrate and false,
 And so of all true good himself despoiled ;
 Yet, sacrilegious, to himself would take
 That which to God alone of right belongs.
 Yet so much bounty is in God, such grace,
 That who advance his glory, not their own,
 Them he himself to glory will advance."

140

So spake the Son of God ; and here again
 Satan had not to answer, but stood struck
 With guilt of his own sin ; for he himself,
 Insatiable of glory, had lost all ;
 Yet of another plea bethought him soon :

" Of glory as thou wilt, said he, so deem ;
 Worth or not worth the seeking, let it pass :
 But to a kingdom thou art born, ordained
 To sit upon thy father David's throne ;
 By mother's side thy father ; though thy right
 Be now in powerful hands, that will not part
 Easily from possession won with arms.
 Judæa now and all the Promised Land,
 Reduced a province under Roman yoke,

150

134. *But why, etc.* The Augustinian doctrine of Original Sin.

137. *Who, etc.* He includes the whole race in Adam.

138. *recreant.* This word, like *miscreant*, was used in the romances and by Spenser. It apparently means, renouncing the faith, from an obs. French verb *recroire*, as *mécroiant* (*miscreant*) from *mécroire*. Warton quotes from the *Morte d'Arthur* : "Then said the knight to the king, 'Thou art in my danger, whether one list to save thee or to slay thee ; and, but thou yield thee as overcome and recreant, thou shalt die.' 'As for death,' said king Arthur, 'welcome be it when it cometh ; but as to yield myself to thee as *recreant*,' " etc.

151. *the.* In the second and subsequent editions, *their*. The true reading was not restored till the edit. of 1747.

157. *Judæa, etc.* Because the Promised Land, which extended from the River of Egypt to the Euphrates, included Judæa.

158. *Reduced, etc.* The Latin phrase, *reducta in provinciam*.

Obeys Tiberius; nor is always ruled
 With temperate sway; oft have they violated 160
 The Temple, oft the Law, with foul affronts,
 Abominations rather, as did once
 Antiochus. And thinkest thou to regain
 Thy right by sitting still or thus retiring?
 So did not Maccabeus. He indeed
 Retired unto the desert, but with arms;
 And o'er a mighty king so oft prevailed,
 That by strong hand his family obtained,
 Though priests, the crown, and David's throne usurped,
 With Modin and her suburbs once content. 170
 If kingdom move thee not, let move thee zeal
 And duty: zeal and duty are not slow,
 But on Occasion's forelock watchful wait
 —They themselves rather are occasion best—
 Zeal of thy father's house, duty to free
 Thy country from her heathen servitude;
 So shalt thou best fulfil, best verify
 The Prophets old, who sung thy endless reign;

160. *oft, etc.* This is not altogether correct. In the time of the Emperors, though the rule of the governors, such as Pontius Pilate, was often corrupt and oppressive, the religion of the Jews was respected. The *abomination* to which he refers was the act of Pompeius, who entered the Holy of Holies, as Antiochus Epiphanes was said to have done (2 *Mac.* v.).

165. *So did not, etc.* The history of the Maccabees will be found in the books named from them, in the *Apocrypha*.

169. *obtained.* He uses this word here in its ordinary sense: see on i. 87.

171. *kingdom*, i.e. the regal dignity, *regnum*: see our Note on *Sall. Jug.* v. 6.—*let move thee, etc.* The nominatives are here placed after the verb; “a bolder Latinism,” says Dunster, “than is quite consonant with English poetry.” Yet we say, *said I, said he*, etc.; and Gray has, even in his *Elegy*,—

“Now fades the glimmering landscape on the sight.”

“Where heaves the turf, in many a mouldering heap.”

173. *Occasion's forelock.* Occasion was represented as a woman with one single lock of hair hanging in front, and all the rest of her head bald. He who, when he met her, neglected to seize her by this lock, and let her turn round, was never able to catch her. We still use the expression of taking Time (i.e. Occasion) by the forelock: see the *Faerie Queene*, ii. 4, 4; and *Bojardo, Orl. Innam.* i. 25.

175. “The zeal of thy house hath eaten me up.” *Ps.* lxi. 9; *John* ii. 17.
 —D.

The happier reign the sooner it begins.
 Reign then ; what canst thou better do the while ? " 180

To whom our Saviour answer thus returned :
 " All things are best fulfilled in their due time,
 And time there is for all things, Truth hath said.
 If of my reign Prophetic Writ hath told
 That it shall never end, so, when begin,
 The Father in his purpose hath decreed ;
 He in whose hand all times and seasons roll.
 What if he hath decreed that I shall first
 Be tried in humble state, and things adverse,
 By tribulations, injuries, insults, 190
 Contempts, and scorns, and snares, and violence,
 Suffering, abstaining, quietly expecting,
 Without distrust or doubt, that he may know
 What I can suffer, how obey ! Who best
 Can suffer, best can do ; best reign, who first
 Well hath obeyed ; just trial, ere I merit
 My exaltation, without change or end.
 But what concerns it thee, when I begin
 My everlasting kingdom ? why art thou
 Solicitous ? what moves thy inquisition ? 200
 Knowest thou not that my rising is thy fall,
 And my promotion will be thy destruction ? "

To whom the Tempter inly racked replied :
 " Let that come when it comes ; all hope is lost
 Of my reception into grace. What worse ?
 For where no hope is left, is left no fear :
 If there be worse, the expectation more
 Of worse torments me than the feeling can.
 I would be at the worst ; worst is my port,

186. *just trial*, i.e. trial is just, it is but right I should be tried.

201. *Knowest thou not*, etc. The cæsura of this line is at 'that.'

204. *Let that*, etc. Comp. *Par. Lost*, iv. 108 *seq.*

183. "To everything there is a season, and a time to every purpose under the heaven." *Eccles.* iii. 1.—*N.*

187. "It is not for you to know the times and the seasons, which the Father hath put in his own power." *Acts* i. 7.—*N.*

My harbour, and my ultimate repose, 210
 The end I would attain, my final good.
 My error was my error, and my crime
 My crime; whatever, for itself condemned,
 And will alike be punished, whether thou
 Reign or reign not. Though to that gentle brow
 Willingly I could fly, and hope thy reign,
 From that placid aspect and meek regard,
 Rather than aggravate my evil state,
 Would stand between me and thy Father's ire
 —Whose ire I dread more than the fire of Hell— 220
 A shelter, and a kind of shading, cool
 Interposition, as a summer's cloud.
 If I then to the worst that can be haste,
 Why move thy feet so slow to what is best?
 Happiest, both to thyself and all the world,
 That thou who worthiest art shouldst be their king!
 Perhaps thou lingerest in deep thoughts detained
 Of the enterprise so hazardous and high.—
 No wonder; for, though in thee be united
 What of perfection can in man be found, 230
 Or human nature can receive, consider,
 Thy life hath yet been private, most part spent
 At home, scarce viewed the Galilean towns,
 And once a year Jerusalem, few days'
 Short sojourn; and what thence couldst thou observe?
 The world thou hast not seen, much less her glory,
 Empires, and monarchs, and their radiant courts,
 Best school of best experience, quickest insight

217. *From.* Must not the poet have dictated *For*?

225. *Happiest*, i.e. most fortunate.

233. *viewed, etc.* Abl. abs.

238. *quickest insight.* In Milton's own edition, and in all anterior to that of 1747, *insight* is printed in *right*. And may not this be the right reading, *in sight* being i.q. in seeing, in discerning?

219. "To stand 'twixt us and our deserved smart."

Ode on Death of Infant.—K.

"And he stood between the dead and the living." *Numb.* xvi. 48.—*K.*

221. "Thou hast been . . . a refuge from the storm, a shadow from the heat. . . Thou shalt bring down . . . the heat with the shadow of a cloud." *Is.* xxv. 4, 5.—*D.*

In all things that to greatest actions lead.
 The wisest, unexperienced, will be ever 240
 Timorous and loth, with novice modesty,
 —As he who, seeking asses, found a kingdom—
 Irresolute, unhardy, unadventurous.
 But I will bring thee where thou soon shalt quit
 Those rudiments, and see before thine eyes
 The monarchies of the earth, their pomp and state,
 Sufficient introduction to inform
 Thee, of thyself so apt, in regal arts,
 And regal mysteries, that thou mayest know
 How best their opposition to withstand.” 250

With that—such power was given him then—he took
 The Son of God up to a mountain high.
 It was a mountain at whose verdant feet
 A spacious plain, outstretched in circuit wide,
 Lay pleasant; from his side two rivers flowed,
 The one winding, the other straight, and left between
 Fair champain with less rivers interveined,
 Then meeting joined their tribute to the sea;
 Fertile of corn the glebe, of oil and wine;
 With herds the pastures thronged, with flocks the hills;
 Huge cities and high-towered, that well might seem 261
 The seats of mightiest monarchs; and so large
 The prospect was, that here and there was room
 For barren desert, fountainless and dry.

252. *a mountain, etc.* By this he means the highest of those mountains which bound Mesopotamia on the north, and from which issue the two rivers Euphrates and Tigris; the former of which, following Strabo (xi. p. 521), he describes as a ‘winding’ stream, the latter, probably on account of its name (Tigris, *arrow*), as a straight current. The following is a very picturesque and accurate description of the plain of Mesopotamia. Tradition however gives Mount Quarantania, which overhangs the valley of the Jordan on the west, not far from Jericho, as the mountain on which the Devil placed our Lord, which accords with the view of the Ghôr having been regarded as the scene of the Temptation.

258.

“E come porte
 Al mar tributo di celesti umori
 Per sette il Nilo sue famose porte.”

Tasso, Ger. Lib. xv. 16.—T.

To this high mountain-top the Tempter brought
Our Saviour, and new train of words began :

“ Well have we speeded, and o’er hill and dale,
Forest, and field, and flood, temples and towers,
Cut shorter many a league. Here thou beholdest
Assyria, and her empire’s ancient bounds, 270
Araxes and the Caspian lake ; thence on
As far as Indus east, Euphrates west,
And oft beyond ; to south the Persian bay,
And inaccessible the Arabian drought ;
Here Nineveh, of length within her wall
Several days’ journey, built by Ninus old,
Of that first golden monarchy the seat,
And seat of Salmanassar, whose success
Israel in long captivity still mourns ;
There Babylon, the wonder of all tongues, 280
As ancient, but rebuilt by him who twice
Judah and all thy father David’s house
Led captive, and Jerusalem laid waste,
Till Cyrus set them free ; Persepolis,
His city, there thou seest, and Bactra there ;

269. *Cut, etc.*, i.e. cut our way shorter by many a league, sc. by going thus as the crow flies.

270. *Assyria, etc.* He makes Assyria to have been bounded on the north by the river Araxes and the Caspian Sea, on the east by the Indus, on the south by the Persian Gulf, and on the west by the Euphrates, beyond which she often extended her conquests. He supposes the mountain on which they stood to have been so high that all these distant bounds could be discerned from it.

274. *the Arabian drought*, i.e. the Arabian desert, devoid of water, and therefore ‘inaccessible,’ i.e. not to be invaded.

277. *golden*. Perhaps, as Newton observes, in allusion to the *golden* head of the image in Nebuchadnezzar’s dream.

278. *Salmanassar*. This was the king of Assyria who overthrew the kingdom of Israel and led away captive the ten Tribes : see 2 *Kings* xvii.

281. *As ancient*, so. as Nineveh.

282. *him, etc.*, i.e. Nebuchadnezzar. He took Jehoiachim and the principal people of Jerusalem captive, and led them to Babylon (2 *Kings* xxiv. 12 *seq.*), and afterwards King Zedekiah and his people (*ib.* xxv. 1 *seq.*).

284. *Persepolis*. Cyrus made this city, which was in Persia, his capital. Its ruins are now called Chilmînâr.

285. *Bactra*. The modern Balk, the capital of Great Bucharia.—*Ecbatana*. See on *Par. Lost*, xi. 398.

Ecbatana her structure vast there shews,
 And Hecatompylos her hundred gates;
 There Susa by Choaspes, amber stream,
 The drink of none but kings; of later fame,
 Built by Emathian, or by Parthian hands,
 The great Seleucia, Nisibis, and there
 Artaxata, Teredon, Ctesiphon,
 Turning with easy eye thou mayest behold.
 All these the Parthian—now some ages past
 By great Arsaces led, who founded first
 That empire—under his dominion holds,
 From the luxurious kings of Antioch won.

290

287. *Hecatompylos*. So named from its hundred gates. It is thought to be the modern Damaghân, which lies not far from Teherân, on the borders of Mazenderân, eighty miles south of the Caspian Sea.

288. *Susa*. The Shushan of Scripture, modern Suster, in Kohistân, the winter residence of the Persian kings; it lay on the river Choaspes. It would seem, from the testimony of several ancient writers, that the water of this or some other stream was regarded as being so pure and wholesome that the kings of Persia had it carried with them in their journeys for their own drinking. The idea of its being 'the drink of none but kings' is apparently a mistake of the poet's, founded on the following passage in Athenæus (xii. 9): "Agathocles says there is in Persia what is called the *Golden Water*, and consisting of seventy streams, of which no one may drink save the king alone and the eldest of his sons; but if any other person does so, the penalty is death." It is evident, from the expression 'amber stream,' that Milton supposed this to be the same with the Choaspes; but it was rather the Ulai, Eulæus: *Strab.* xv. p. 753.

290. *Emathian*, i.e. Macedonian; the kings of Syria, the successors of Alexander the Great.

291. *The great, &c.* Seleucia was built on the right bank of the Tigris, by Seleucus Nicator. It is here named 'great' to distinguish it from a city of the same name in Syria. Nisibis lay considerably more to the north, but not far from that river. It was built by one of the Antiochi (" *Antiochia quam Nisibin vocant*," *Plin. Nat. Hist.* vi. 16), and was celebrated in the wars between the Romans and Parthians. Artaxata was the chief city of Armenia, seated on the Araxes. Teredon was probably not far from the modern Baghdad, as it was below the confluence of the Tigris and Euphrates (*Plin. ut sup.* 28). Ctesiphon, on the left bank of the Tigris, opposite Seleucia, was the winter residence of the Parthian kings." *Strab.* xvi. p. 743.

294. *All these, &c.* Parthia, a portion of the modern Khorassân, formed part of the dominions of the kings of Syria; but about 250 years before Christ, the Parthians, in consequence of oppression, rose in rebellion under a man named Arsaces, and they finally succeeded in wresting the whole of Persia and Mesopotamia from the kings of Syria, whose capital was Antioch on the Orontes.

And just in time thou comest to have a view
 Of his great power ; for now the Parthian king
 In Ctesiphon hath gathered all his host 300
 Against the Scythian, whose incursions wild
 Have wasted Sogdiana ; to her aid
 He marches now in haste. See, though from far,
 His thousands, in what martial equipage
 They issue forth, steel-bows and shafts their arms,
 Of equal dread in flight, or in pursuit ;
 All horsemen, in which fight they most excel.
 See how in warlike muster they appear,
 In rhombs, and wedges, and half-moons, and wings.”
 He looked, and saw what numbers numberless 310
 The city gates out-poured, light-armed troops,
 In coats of mail and military pride ;
 In mail their horses clad, yet fleet and strong,
 Prancing their riders bore, the flower and choice
 Of many provinces from bound to bound ;
 From Arachosia, from Candaor east,

301. *the Scythian*, i.e. the Turk ; probably the present Usbeks.—*Sogdiana*. This was a province beyond the Oxus or Jihon. It is a part of Bucharia, and contains Bokhara and Samarcand.

306. *Of equal dread*, i.e. equally to be dreaded. The practice of the Parthians of feigning flight, and then, as they fled, discharging their arrows on their pursuers is well known.

309. *In rhombs, etc.* These are modes of drawing up *infantry*, not cavalry. The ‘rhombs,’ as its name denotes, was when a phalanx formed an acute-angled parallelogram ; the ‘cuneus’ or wedge was one half of the rhomb ; the ‘half-moon’ was when the phalanx was drawn up in this form with its convexity turned toward the enemy ; the ‘wings’ were what the Romans called the *ala*, and were the cavalry of the legion, so named, as their place was on the flanks.

313. *In mail, etc.* These soldiers were named Cataphractæ, as horse and man alike were covered with mail or chain-armour.

316. *From Arachosia, etc.* Arachosia was the modern Affghânistân ; Candaor is Kandahâr, the capital of Mekkân, the most eastern province of Persia ; Margiana lay between Hyrcania and Parthia, in the modern Khorassân. By the ‘Hyrcanian cliffs of Caucasus,’ he intimates that the hills of Hyrcania are a continuation of Caucasus. Iberia, in Caucasus, of course has numerous dark and shady dales. Atropatia was the northern part of Media ; Adiabênê, a part of the plain of Babylonia, in Mesopotamia. He seems not to have recollected

311.

“Heaven-gates

Poured out by millions her victorious bands.”

Par. Lost, ii. 996.

And Margiana to the Hyrcanian cliffs
 Of Caucasus, and dark Iberian dales ;
 From Atropatia, and the neighbouring plains
 Of Adiabènè, Media, and the south 320
 Of Susiana, to Balsara's haven.
 He saw them, in their forms of battle ranged,
 How quick they wheeled, and flying behind them shot
 Sharp sleet of arrowy showers against the face
 Of their pursuers, and overcame by flight ;
 The field all iron cast a gleaming brown.
 Nor wanted clouds of foot, nor, on each horn,
 Cuirassiers all in steel for standing-fight,
 Chariots, or elephants indorsed with towers
 Of archers, nor of labouring pioneers 330
 A multitude, with spades and axes armed,
 To lay hills plain, fell woods, or valleys fill,
 Or where plain was raise hill, or overlay
 With bridges rivers proud, as with a yoke ;
 Mules after these, camels and dromedaries,
 And waggons fraught with utensils of war.
 Such forces met not, nor so wide a camp,

that Atropatia was in Media. Susiana, of which Shushan was the capital, was the modern Khohistân. Balsara, which he accents wrong, is Bussora or Bosra, not far from the Persian Gulf, which however was not built till after the time of Mohammed.

324. *showers*. In the second edition *showers*.

327. *clouds*. See on *Par. Lost*, vi. 107.—*horn*. The Latin *cornu*, division or brigade. He uses it here in the sense of flank, wing.

329. *indorsed*, i.e. backed, having on their backs.—*with towers*. We have retained here the original punctuation, which gives *towers of archers*, where of must be taken in the sense of *for*. Perhaps he dictated 'Or archers.'

337. *Such forces, etc.* He here recalls to mind the reading of his youth, and alludes to the siege of Albracca, one of the most celebrated events of the '*Orlando Innamorato*,' where Agricane, king of Tartary, laid siege to that fortress of king Galafrone, king of Cathay, in order to obtain possession of that monarch's daughter, Angelica the Fair, who in the commencement of that poem appears at

324.

"It toto turbida cælo
 Tempestas telorum, ac ferreus ingruit imber."

Æn. xii. 284.—*D.*

326.

Κατάχαλκον ἔπαι
 Πεδίον ἀσπράττει. *Eur. Phœn.* 109.—*D.*

333.

Πολύγομφον ὄδισμα
 Ζυγὸν ἀμφιβαλῶν ἀνχέει πόντου. *Æsch. Pers.* 71.—*T.*

When Agrican, with all his northern powers,
 Besieged Albracca, as romances tell,
 The city of Gallaphrone, from thence to win 340
 The fairest of her sex, Angelica,
 His daughter, sought by many prowrest knights,
 Both Paynim and the peers of Charlemain.
 Such and so numerous was their chivalry ;
 At sight whereof the Fiend yet more presumed,
 And to our Saviour thus his words renewed :

“That thou mayest know I seek not to engage
 Thy virtue, and not every way secure
 On no alight grounds thy safety, hear, and mark
 To what end I have brought thee hither, and shewn 350
 All this fair sight.—Thy kingdom, though foretold
 By Prophet or by Angel, unless thou
 Endeavour, as thy father David did,
 Thou never shalt obtain ; prediction still,
 In all things, and all men, supposes means ;
 Without means used, what it predicts revokes.
 But, say thou wert possessed of David’s throne,
 By free consent of all, none opposite,
 Samaritan or Jew, how couldest thou hope
 Long to enjoy it, quiet and secure, 360
 Between two such enclosing enemies,
 Roman and Parthian ? Therefore one of these
 Thou must make sure thy own ; the Parthian first
 By my advice, as nearer, and of late
 Found able by invasion to annoy
 Thy country, and captive lead away her kings,
 Antigonus and old Hyrcanus, bound,
 Maugre the Roman. It shall be my task
 To render thee the Parthian at dispose,

the court of Charlemagne, where she wins the hearts of Orlando, Rinaldo, Ferrau, and most of the Christian and Paynim knights there assembled. The siege begins in lib. i. c. 10 of that poem.

344. *chivalry*, i.e. cavalry, horsemen : see on *Par. Lost*, i. 307.

366. *and captive, etc.* The poet here again falls into one of those slips of memory so frequent with him. Antigonus, so far from being led captive by the Parthians, was set on the throne by them. They carried Hyrcanus away when he was seventy years of age ; hence he calls him ‘old.’ See Josephus, xiv. 13.

Choose which thou wilt, by conquest or by league. 870
 By him thou shalt regain, without him not,
 That which alone can truly reinstall thee
 In David's royal seat, his true successor,
 Deliverance of thy brethren, those ten tribes,
 Whose offspring in his territory yet serve,
 In Habor, and among the Medes dispersed ;
 Ten sons of Jacob, two of Joseph, lost
 Thus long from Israel, serving, as of old
 Their fathers in the land of Egypt served,
 This offer sets before thee to deliver. 880
 These if from servitude thou shalt restore
 To their inheritance, then, nor till then,
 Thou on the throne of David in full glory,
 From Egypt to Euphrates, and beyond,
 Shalt reign, and Rome or Cæsar not need fear."

To whom our Saviour answered thus unmoved :
 "Much ostentation vain of fleshly arm,
 And fragile arms, much instrument of war,
 Long in preparing, soon to nothing brought,
 Before mine eyes thou hast set ; and in my ear 890
 Vented much policy, and projects deep
 Of enemies, of aids, battles and leagues,
 Plausible to the world, to me worth nought.
 Means I must use, thou sayest, prediction else
 Will unpredict, and fail me of the throne :
 My time, I told thee—and that time for thee
 Were better furthest off—is not yet come.
 When that comes, think not thou to find me slack

877. *two, etc.*, i.e. of the ten, two, Ephraim and Manasseh, were sons of Joseph.

885. *not need fear*. He probably dictated 'need not,' or 'need nought.'

895. *fail me*, i.e. deceive me, disappoint me : see on *Par. Lost*, i. 167.

384. "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." *Gen.* xv. 18.

387. "With him is an arm of flesh, but with us is the Lord our God." *2 Chron.* xxvii. 2.—*D.*

"And who most trusts in arm of fleshly might." *F. Q.* i. 9, 11.—*D.*

396. "My time is not yet full come." *John* vii. 8.—*N.*

On my part aught endeavouring, or to need
 Thy politic maxims, or that cumbersome 400
 Luggage of war there shewn me, argument
 Of human weakness rather than of strength.
 My brethren, as thou callest them, those ten tribes
 I must deliver, if I mean to reign
 David's true heir, and his full sceptre sway
 To just extent over all Israel's sons.
 But whence to thee this zeal? Where was it then
 For Israel, or for David, or his throne,
 When thou stoodest up his tempter to the pride
 Of numbering Israel? which cost the lives 410
 Of threescore and ten thousand Israelites
 By three days' pestilence. Such was thy zeal
 To Israel then, the same that now to me!
 As for those captive tribes, themselves were they
 Who wrought their own captivity, fell off
 From God to worship calves, the deities
 Of Egypt, Baal next and Ashtaroth,
 And all the idolatries of heathen round,
 Beside their other worse than heathenish crimes;
 Nor in the land of their captivity 420
 Humbled themselves, or penitent besought
 The God of their forefathers; but so died
 Impenitent, and left a race behind
 Like to themselves, distinguishable scarce
 From Gentiles, but by circumcision vain;
 And God with idols in their worship joined.
 Should I of these the liberty regard?
 Who, freed, as to their ancient patrimony,

428. *Who freed, etc.* It seems strange that the commentators should have found so much difficulty in this place. There is merely an ellipse of *me* after *follow*, v. 430, and the meaning is, if they were freed by me, they would follow me headlong, as if returning to take possession of their ancient patrimony, but without any change of manners, and return (by zeugma) perhaps to their gods, etc.

409. "And Satan stood up against Israel, and provoked David to number Israel." 1 *Chron.* xxi. 1. "So the Lord sent pestilence upon Israel; and there fell of Israel seventy thousand men." *Ib.* 14.

Unhumbled, unrepentant, unreformed,
 Headlong would follow; and to their gods perhaps 430
 Of Bethel and of Dan. No, let them serve
 Their enemies, who serve idols with God.
 Yet he at length, time to himself best known,
 Remembering Abraham, by some wondrous call
 May bring them back, repentant and sincere;
 And at their passing cleave the Assyrian flood,
 While to their native land with joy they haste,
 As the Red Sea and Jordan once he cleft,
 When to the Promised Land their fathers passed.
 To his due time and providence I leave them." 440

So spake Israel's true King, and to the Fiend
 Made answer meet, that made void all his wiles.
 So fares it when with truth falsehood contends.

431. "Like as ye have forsaken me, and served strange gods in your land, so shall ye serve strangers in a land that is not yours." *Ser.* v. 19.—*D.*

436. "And with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod. And there shall be a highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." *Is.* xi. 15, 16.—*N.*

NOTE ON v. 14.

In the Levitical Law the Urim and Thummim (אֲבִנֵי חֹשֶׁן), i.e. *Light and Truth* (the plural being intensive), rendered by the Septuagint *ὁλμοις καὶ ἀληθείαις*, are spoken of in connection with the jewelled breastplate of the high-priest, as a means of ascertaining the will of Jehovah. As to what they consisted in, we have the conflicting statements of Josephus and Philo, for Scripture is silent on the subject. The former, who, as we see, is followed by Milton, says (*Ant.* iii. 8, 9) that the augury was drawn from the varying degree of splendour of the twelve precious stones on the breastplate; the latter (*Vit. Mos.* 3), that the Urim and Thummim were two images contained *within* the breastplate, while, elsewhere (*De Monarch.* 2), he seems to speak of them as the two sides of it. It seems however to be clear from *Ex.* xxviii. 30, compared with other places, that the Urim and Thummim, whatever they were, were *in* the breastplate.

It is very remarkable that there is a passage in the Septuagint, which seems to contain the true notion of this sacred oracle. As scholars well know, the Books of Samuel in this version were rendered from a fuller and more complete Hebrew text than that which we now possess. Now the Greek version of 1 *Sam.* xiv. 41, though corrupt, is, we think, thus correctly rendered by Themius:
 "And Saul said, Lord, God of Israel, why hast thou not answered thy servant

today? If the sin be in me, or in my son Jonathan, give Urim (ὄρακις), and if the sin be in thy people Israel, give Thummim" (θεύματα).

From this, we think, and other passages, it may be safely inferred that the Urim and Thummim (whether images or not) were two lots, of the same size and form, but of different materials or colours, so as the touch could not distinguish between them; and that the question to be answered related either to two parties, as here, or to the affirmative or the negative, as in 1 Sam. xxiii. 11, 12. The sacred lots were in their appropriate receptacle, and the drawer put in his hand and took out one. When it is said (as in 1 Sam. xiv. 37) that God did not answer, the meaning probably is that he did not give a favourable response; and so we need not, with Michaelis, suppose three lots, affirmative, negative, and neutral, in which case there would be required a third name with Urim and Thummim.

We find the *Ephod* apparently in connection with the Urim and Thummim. When Abiathar "fled to David at Ke'ilah, he came down, an ephod in his hand" (1 Sam. xxiii. 6); and David said to him (v. 9), "Bring hither the ephod;" and then David inquired of the Lord, evidently by Urim and Thummim. This might lead to the supposition that when it is said (*Judges* viii. 27) that Gideon made an *ephod*, and set it up in his native town, and that "all Israel went thither a whoring after it,"—the meaning may be that he established there an oracle by Urim and Thummim.

The resemblance of this mode of inquiry to the sacred lots of Greece and Italy is only one of the many points of coincidence between the Mosaic religion and those of other countries. It may finally be observed, that the mode of inquiry by Urim and Thummim seems to have gone out of use in consequence of the development of Prophecy. We never meet with any instance of it after David became king of Israel.

BOOK IV.

THE ARGUMENT.

Satan now exhibits to our Lord the Roman empire in all its glory, and states how easy it would be to wrest it from the sensual emperor Tiberius. Our Lord expresses his contempt of worldly grandeur. Satan then tells him that little as he thought of it, it could only be obtained by his falling down and worshipping him who had the bestowing of it. He then shows him Athens, and tempts him with the charms of wisdom and philosophy; but he displays the poverty of Grecian, compared with Hebrew, literature. Satan then takes him back to the wilderness, and leaves him there. Night comes on; Satan raises a tremendous storm. A beautiful morning succeeds. Satan returns, and scoffs at our Lord. He finally conveys him to the Temple, and placing him on its highest pinnacle, desires him, if he is the Son of God, to stand on it or to cast himself down. Jesus rebukes him, and then stands. Satan, amazed, falls down and departs; and Angels receive our Lord, and convey him to a beautiful valley, where they spread for him a rich repast, during which they sing anthems of his victory.—*K*.

PERPLEXED and troubled at his bad success
 The Tempter stood, nor had what to reply,
 Discovered in his fraud, thrown from his hope
 So oft, and the persuasive rhetoric
 That sleeked his tongue, and won so much on Eve
 So little here, nay lost; but Eve was Eve;
 This far his over-match, who, self-deceived
 And rash, beforehand had no better weighed
 The strength he was to cope with, or his own.
 But as a man, who had been matchless held
 In cunning, over-reached where least he thought,

6. *So little*, sc. availing.—*was Eve*, i.e. a mere weak woman.—*his*, i.q. of him.
 10. *But as*, etc. He imitates Homer in giving a succession of similitudes.

5. "Ex illo Corydon Corydon est tempore nobis."

Virg. Buc. vii. 70.—K.

To salve his credit, and for very spite,
 Still will be tempting him who foils him still,
 And never cease, though to his shame the more ;
 Or as a swarm of flies in vintage-time,
 About the wine-press where sweet must is poured,
 Beat off, returns as oft with humming sound ;
 Or surging waves against a solid rock,
 Though all to shivers dashed, the assault renew,
 —Vain battery !—and in froth or bubbles end ; 20
 So Satan, whom repulse upon repulse
 Met ever, and to shameful silence brought,
 Yet gives not o'er, though desperate of success,
 And his vain importunity pursues.

He brought our Saviour to the western side
 Of that high mountain, whence he might behold
 Another plain, long, but in breadth not wide,

18. *surging waves*. Comp. *Par. Lost*, vii. 214. Todd, who observes that it is a frequent expression in our old poetry, quotes :—

“No better doth a *rock* endure the stroke
 Of *surging waves* still wallowing to the land.”

Harrington, Ork. Fur. xlv. 70.

“The frothy foams of Neptune’s *surging waves*.”

Ford, Lover’s Melancholy.

23. *desperate*, i.e. despairing ; *disperato*, Ital. ; *désespéré*, Fr.

27. *Another plain, &c.* As he had already shown him that of Mesopotamia, the seat of Parthian dominion, he now shows him that of Latium and Rome. By looking on the map we may see that by the ‘ridge of hills’ he means, not, as Newton says, the Alps, but, as Dunster rightly observed, the Apennines, which run from north-west to south-east ; and, as the Tyrrhene Sea bounds Latium on the south, he justly terms it ‘the southern sea.’

15. Οἱ δ' αἰεὶ περὶ νεκρὸν ὁμίλειον, ὥς ὅτε μύϊαι
 Σταθμῶ ἔνι βρομέωσι περιγλαγίας κατὰ πέλλας
 Ὄρη ἐν εἰαρινῇ, ὅτε τε γλάγος ἔργγεα δεύει. *Il.* xvi. 641.—*Jortin*.
 Καὶ οἱ μύϊες θάρσος ἐνὶ στήθεσσιν ἐνῆκεν,
 Ἦτ' ἐκαὶ ἐργομένη μάλα περ χροὸς ἀνδρομέοιο,
 Ἰσχανὰ δακέειν. *Il.* xvii. 570.—*D.*

18. “Ille, velut pelagi rupes immota, resistit;
 Ut pelagi rupes, magno veniente fragore,
 Quæ sese, multis circum latrantibus undis,
 Mole tenet ; scopuli nequidquam et spumæ circum
 Saxa fremunt ; laterique illisa refunditur alga.”

Æn. vii. 588.—*D.*

Washed by the southern sea, and on the north
 To equal length backed with a ridge of hills,
 That screened the fruits of the earth and seats of men
 From cold Septentrion blasts; thence in the midst 31
 Divided by a river, of whose banks
 On each side an imperial city stood,
 With towers and temples proudly elevate
 On seven small hills, with palaces adorned,
 Porches and theatres, baths, aqueducts,
 Statues and trophies, and triumphal arcs,
 Gardens and groves, presented to his eyes,
 Above the highth of mountains interposed;
 By what strange parallax or optic skill 40

31. *thence*. Because the Tiber rises in the Apennines.

34. *elevate*, i.e. elevated, raised.

35. *with palaces, etc.* The following splendid description of Rome is poetic, not statistic. The design of the poet being to strike the imagination, not to describe the Rome of the days of our Lord, he places in it some objects which were not there as yet, and some which were never there. The 'palaces' of Rome of that time were only the *domus*, or mansions, of such men as Pompeius or Lucullus; the 'porches' were the porticoes, or covered walks, of Pompeius, Agrippa, Octavia, etc.; the 'theatres,' those of Pompeius and Marcellus, and the amphitheatre of Statilius Taurus, etc.; the 'baths,' those of Agrippa; the 'aqueducts' raised on arches, which the poet had probably in view, did not exist as yet; there were at all times 'statues' in Rome, commencing with those of the Kings, on the Capitol, beside those of the Gods; the 'trophies,' as Dunster observes, may have been suggested to him by what are called the Cimbric Trophies of Marins, which he had seen at the ascent of the Capitol, where they still remain; the first 'triumphal arch' was that of Titus, for the destruction of Jerusalem; the 'gardens' of Lucullus, Cæsar, Sallust, and others, are well known, and likewise the fondness of the Romans for planting trees in the *impluvia*, or inner courts of their houses: "*Nempe inter varias nutritur silex columnas.*" *Hor. Ep. i. 10, 22.—presented*. This participle belongs to 'city,' v. 38.

40. *By what, etc.* Here the 'air' refers to 'parallax,' and the 'glass' to 'optic skill.' The word parallax is only used of the stars in astronomy, and expresses the difference of their places as seen from the centre and the surface of the earth. Milton, though by no means ignorant of the physical and mechanical sciences, yet often uses the terms belonging to them improperly, as seems to be the case here; for he apparently means that images of these objects were so raised, by refraction in the air, as to be higher than the intervening mountains, and thus rendered visible. He also hints that Satan might have employed the telescope. But, in fact, these are no fancies of the poet's own, he only notices them to deride such attempts at explaining what is incapable of explanation. By 'it were curious,' he means, it were overcurious, it were presumption.

Of vision, multiplied through air, or glass
Of telescope, were curious to enquire.
And now the Tempter thus his silence broke :

“The city which thou seest no other deem
Than great and glorious Rome, queen of the earth,
So far renowned, and with the spoils enriched
Of nations. There the Capitol thou seest,
Above the rest lifting his stately head,
On the Tarpeian rock, her citadel

Impregnable ; and there mount Palatine,

50

The imperial palace, compass huge, and high
The structure, skill of noblest architects,
With gilded battlements, conspicuous far,
Turrets and terraces, and glittering spires.
Many a fair edifice besides, more like
Houses of gods—so well I have disposed
My aery microscope—thou mayest behold.
Outside and inside both, pillars and roofs,
Carved work, the hand of famed artificers,
In cedar, marble, ivory, or gold.

60

Thence to the gates cast round thine eye, and see
What conflux issuing forth, or entering in ;
Prætors, proconsuls to their provinces
Hasting, or on return, in robes of state,
Lictors and rods, the ensigns of their power,
Legions and cohorts, turms of horse and wings ;
Or embassies, from regions far remote,
In various habits on the Appian road,

51. *The imperial palace*, i.e. that built by Nero after the burning of Rome ; for the house of Augustus, on the Palatine, was a very modest abode. By ‘gilded battlements,’ he may allude to Nero’s Golden House. Ancient Rome had no ‘turrets, terraces, or spires,’ which all belong to the architecture of modern Europe, and the modern spire is, we believe, peculiar to the Gothic ecclesiastical architecture.

57. *microscope*. He apparently only uses this word figuratively, to express that what was small by reason of distance, was magnified.

66. *turms*, i.e. troops, *turma*. The regiment, or *ala*, was composed of *turmas*, as our regiment is of troops.

68. *the Appian road, &c.* The Appian was the great southern road of Italy, terminating at Brundisium ; it was therefore the great thoroughfare to Rome from the south and east : the *Æmilian*, commencing at Ariminum (*Ri-*

Or on the Emilian. Some from furthest south,
 Syenè, and where the shadow both way falls, 70
 Meroè, Nilotic isle ; and, more to west,
 The realm of Bocchus to the Black-moor sea ;
 From the Asian kings, and Parthian among these ;
 From India and the Golden Chersonese,
 And utmost Indian isle Taprobanè,
 Dusk faces with white silken turbants wreathed ;
 From Gallia, Gades, and the British west,
 Germans, and Scythians, and Sarmatians north,
 Beyond Danubius to the Tauric pool.
 All nations now to Rome obedience pay, 80
 To Rome's great emperor, whose wide domain,
 In ample territory, wealth and power,
 Civility of manners, arts and arms,
 And long renown, thou justly mayest prefer
 Before the Parthian. These two thrones except,
 The rest are barbarous, and scarce worth the sight,
 Shared among petty kings too far removed ;
 These having shewn thee, I have shewn thee all
 The kingdoms of the world, and all their glory.

mine), on the Adriatic, ran northwards across Italy to Placentia, Milan, and the Lake of Como ; so it was the principal road from the north.

70. *Syene*. This place, on the confines of Ethiopia, was regarded as the southern limit of the Roman empire.—*and where, etc.* Meroë, an island in the Nile, is within the tropics, and consequently the sun, twice a year, after being vertical, passes north of it, so that the shadow falls then to the south at noon, whence it 'both way falls.'

72. *The realm, etc.*, i.e. Mauritania, the present Morocco.

73. *and Parthian, etc.*, i.e. and among these the Parthian himself.

74. *From India, etc.* In the time of Augustus there came an embassy from India ; but we do not recollect, at any period, any intercourse between Rome and the Golden Chersonese : see on *Par. Lost*, xi. 392. From the island Taprobane, or Ceylon, there came embassies to some of the Roman emperors, but not to Augustus or Tiberius.

76. *Dusk faces, etc.* This is a most beautiful image, but we believe the turban was peculiar to the Arabs and the Turks.

77. *Gades*. The modern Cadiz.—*the British*, sc. isle, or region. He seems to use this word, like 'the Celtic' (*Par. Lost*, i. 521), in imitation of the Greek. It may, however, though joined with names of places, be, sc. race, people.

79. *to the Tauric pool*, i.e. extending along the north side of the Danube, and thence as far as the Palus Mæotis (Sea of Azoph), which is at the Tauric Chersonese, the Crimea.

This emperor hath no son, and now is old, 90
 Old and lascivious, and from Rome retired
 To Capreæ, an island small but strong,
 On the Campanian shore, with purpose there
 His horrid lusts in private to enjoy ;
 Committing to a wicked favourite
 All public cares, and yet of him suspicious ;
 Hated of all, and hating. With what ease,
 Endued with regal virtues as thou art,
 Appearing, and beginning noble deeds,
 Mightest thou expel this monster from his throne, 100
 Now made a sty, and, in his place ascending,
 A victor people free from servile yoke !
 And with my help thou mayest ; to me the power
 Is given, and by that right I give it thee.
 Aim therefore at no less than all the world ;
 Aim at the highest : without the highest attained,
 Will be for thee no sitting, or not long,
 On David's throne, be prophesied what will."

To whom the Son of God unmoved replied :
 " Nor doth this grandeur and majestic shew 110
 Of luxury, though called magnificence,
 More than of arms before, allure mine eye,
 Much less my mind ; though thou shouldest add to tell
 Their sumptuous gluttonies, and gorgeous feasts,
 On citron tables or Atlantic stone

90. *This emperor, etc.* For an account of Tiberius and his 'wicked favourite' Sejanus, see our *Hist. of Rom. Empire*.

101. *and in, etc.* This place is thus pointed in the poet's own edition :—

" And in his place ascending

A victor, people free from servile yoke ?"

This punctuation is followed by Todd, but other editors have been less servile : comp. v. 132.

115. *On citron, etc.* The Citrus-wood, which grew on Mount Atlas, and attained a considerable girth, was, on account of the beautiful manner in which it was veined, and the high polish which it took, much used for tables by the Romans of the Empire. Each table was composed of one solid orb of the wood, and stood, like our own round-tables, on a single foot. By 'Atlantic

103. " All this power will I give thee, and the glory of them : for that is delivered unto me ; and to whom I will I give it." *Luke* iv. 6.

- For I have also heard, perhaps have read—
 Their wines of Setia, Cales, and Falerne,
 Chios and Crete, and how they quaff in gold,
 Crystal and myrrhine cups, embossed with gems
 And studs of pearl, to me shouldest tell, who thirst 120
 And hunger still. Then embassies thou shewest
 From nations far and nigh: what honour that?
 But tedious waste of time, to sit and hear
 So many hollow compliments and lies,
 Outlandish flatteries. Then proceedest to talk
 Of the emperor, how easily subdued,
 How gloriously. I shall, thou sayest, expel
 A brutish monster; what if I withal
 • Expel a devil who first made him such!
 Let his tormentor conscience find him out; 130
 For him I was not sent, nor yet to free

stone' can, we think, only be meant the Numidian marble, or *giallo antico*; but this was, as far as we can discover, never used for making tables. The poet may therefore have fallen here also into one of his usual errors. As however the dining-rooms were frequently floored with this marble, as well as others (comp. *Hor. Sat.* ii. 4, 83), he may allude to this circumstance; and in all probability he dictated '*and Atlantic stone*,' and the amanuensis or the printer changed *and* to *or*: see Final Note on *Sams. Agonistes*, and *Life of Milton*, p. 433; after which simple explanation it is rather amusing to read Mr. Mitford's learned and elaborate note. It may be also that he was led to use Atlantic for Numidian by the following passages, quoted by Dunster, where, however, it is the Citrus that is spoken of.—

"Dentibus hic niveis sectos Atlantide silva
 Imposuere orbes." *Luc. Phars.* x. 144.

"Accipe felices, Atlantica munera, silvas
 Aurea qui dederit dona minora dabit." *Mart.* xiv. 89.

117. *Setia, etc.* These three places were in Campania, and were all famous for their wines. The wine of Chios was in high repute, and was imported into Italy. There is very little mention of that of Crete in the Classics; but Tasso mentions it (i. 78), and this may have been in Milton's mind.

119. *Crystal, etc.* By crystal is meant glass, and the myrrhine cups must have been porcelain, for Propertius says (v. 5, 26),—

"Murrheaque in Parthis pocula cocta focis."

They came, of course, from China, but as the Romans got them *via Persia*, they thought that they were manufactured in that country.—*embossed, etc.* It was the custom to set pearls, onyxes, and other gems, in the *golden* (not, as Newton thought, the porcelain) cups used at their meals.

125. *Outlandish, i.e. foreign.* He may, as Dunster observes, have had in view the Continental embassies on the occasion of the Restoration.

That people, victor once, now vile and base,
 Deservedly made vassal ; who, once just
 Frugal, and mild, and temperate, conquered well,
 But govern ill the nations under yoke,
 Peeling their provinces, exhausted all
 By lust and rapine ; first ambitious grown
 Of triumph, that insulting vanity ;
 Then cruel, by their sports to blood inured
 Of fighting beasts, and men to beasts exposed ; 140
 Luxurious by their wealth, and greedier still,
 And from the daily scene effeminate.

What wise and valiant man would seek to free
 These, thus degenerate, by themselves enslaved ?
 Or could of inward slaves make outward free ?
 Know therefore, when my season comes to sit
 On David's throne, it shall be like a tree,
 Spreading and overshadowing all the earth ;
 Or as a stone, that shall to pieces dash
 All monarchies besides throughout the world ; 150
 And of my kingdom there shall be no end.
 Means there shall be to this ; but what the means,
 Is not for thee to know, nor me to tell."

133. *who once, etc.* The Romans of the Republic were hardly deserving of this praise.

136. *Peeling*, i.e. stripping, pillaging. "A nation scattered and *peeled*." *Is.* xviii. 2.

138. *triumph*, i.e. the Roman triumphal procession of victorious generals. He calls it 'insulting,' because the principal captives taken in the war were led in chains before the conqueror's car.

140. *Of fighting, etc.* In the amphitheatre the people were frequently gratified by fights of lions, tigers, and other beasts, sometimes among themselves, and at other times with men. It is strange that he forgot the most barbarous of all, the shows of gladiators.

142. *the daily scene*. By this he probably meant the theatres, in which were presented lascivious pantomimes, etc.

146. "The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof unto all the end of the earth." *Dan.* iv. 11.—*N.* "It shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain, and that it brake in pieces the iron," etc. *Ib.* ii. 44, 45. "Thou shalt dash them in pieces, like a potter's vessel." *Ps.* ii. 9.—*T.*

To whom the Tempter impudent replied :
 " I see all offers made by me how slight
 Thou valu'st, because offered, and rejectest.
 Nothing will please the difficult and nice,
 Or nothing more than still to contradict.
 On the other side know also thou, that I
 On what I offer set as high esteem, 160
 Nor what I part with mean to give for nought.
 All these, which in a moment thou beholdest,
 The kingdoms of the world, to thee I give,
 —For, given to me, I give to whom I please—
 No trifle ; yet with this reserve, not else,
 On this condition, if thou wilt fall down,
 And worship me as thy superior lord,
 —Easily done—and hold them all of me ;
 For what can less so great a gift deserve ?"

Whom thus our Saviour answered with disdain : 170
 " I never liked thy talk, thy offers less,
 Now both abhor, since thou hast dared to utter
 The abominable terms, impious condition.
 But I endure the time, till which expired
 Thou hast permission on me. It is written,
 The first of all commandments : ' Thou shalt worship
 The Lord thy God, and only Him shalt serve ;'
 And darest thou to the Son of God propound
 To worship thee accursed ? now more accursed
 For this attempt, bolder than that on Eve, 180

157. *please thee, etc.* Newton tells us that Jortin and Sympeon proposed to read *thee* for ' *the*,' and it is not at all impossible that Milton may have so dictated. In that case the line should be pointed,—

" Nothing will please thee, difficult and nice ;"

and, contrary to Newton's assertion, the *ictus*, or *cæsura*, is extremely good. On ' *nice*,' as applied to our Lord, Todd refers to v. 377.

160. *esteem*, i.e. estimation, value.

166. *On this condition, etc.* These, we may observe, are feudal ideas.

166. " All these things will I give thee, if thou wilt fall down and worship me." *Mat.* iv. 9.

175. " It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." *Ib.* 10.

And more blasphemous ; which expect to rue.
 The kingdoms of the world to thee were given,—
 Permitted rather, and by thee usurped ;
 Other donation none thou canst produce.
 If given, by whom but by the King of kings,
 God over all supreme ? If given to thee,
 By thee how fairly is the Giver now
 Repaid ! But gratitude in thee is lost
 Long since. Wert thou so void of fear or shame
 As offer them to me, the Son of God, 190
 To me my own, on such abhorred pact,
 That I fall down and worship thee as God ?—
 Get thee behind me ! plain thou now appearest
 That Evil-one, Satan for ever damned.”

To whom the Fiend, with fear abashed, replied :
 “ Be not so sore offended, Son of God,
 —Though Sons of God both Angels are and men—
 If I, to try whether in higher sort
 Than these thou bearest that title, have proposed
 What both from men and Angels I receive, 200
 Tetrarchs of fire, air, flood, and on the earth,
 Nations besides, from all the quartered winds,
 God of this world invoked, and world beneath :
 Who then thou art, whose coming is foretold
 To me so fatal, me it most concerns.
 The trial hath indamaged thee no way,
 Rather more honour left and more esteem ;
 Me nought advantaged, missing what I aimed.
 Therefore let pass, as they are transitory,
 The kingdoms of this world. I shall no more 210
 Advise thee ; gain them as thou canst, or not.
 And thou thyself seemest otherwise inclined

182. *were given*, sc. thou sayest.

194. *That evil one*. The Greek *ὁ πονηρός*.

201. *Tetrarchs*, i.e. as presiding over the *four* elements : comp. ii. 122.

203. *invoked*, i.e. called on, addressed as.

205. *concerns*, sc. to know.

203. “ In whom the god of this world hath blinded the minds of them that believe not.” 2 Cor. iv. 4.—*D.*

Than to a worldly crown, addicted more
 To contemplation and profound dispute;
 As by that early action may be judged,
 When, slipping from thy mother's eye, thou wentest
 Alone into the Temple, there wast found
 Among the gravest Rabbies, disputant
 On points and questions fitting Moses' chair,
 Teaching, not taught. The childhood shews the man,
 As morning shews the day: be famous then 221
 By wisdom; as thy empire must extend,
 So let extend thy mind o'er all the world
 In knowledge, all things in it comprehend.
 All knowledge is not couched in Moses' law,
 The Pentateuch, or what the Prophets wrote;
 The Gentiles also know, and write, and teach
 To admiration, led by Nature's light;
 And with the Gentiles much thou must converse,
 Ruling them by persuasion, as thou meanest. 230
 Without their learning, how wilt thou with them,
 Or they with thee, hold conversation meet?
 How wilt thou reason with them, how refute
 Their idolisms, traditions, paradoxes?
 Error by his own arms is best evinced.—
 Look once more, ere we leave this specular mount,
 Westward, much nearer by south-west, behold

217. *wast*. This, as Mr. Mitford observes, is *was* in Milton's own edition. The emendation was made by Tickell.

230. *Ruling*, i.e. if thou art to rule them.—*meanest*, i.e. designest: see i. 221.

234. *Their idolisms, etc.* By 'idolisms,' a word of his own coinage, he probably means the *ideas*, or original forms of things, of the Platonic school; very possibly Bacon's *idola* were running in his mind. 'Traditions' are probably the opinions of Pythagoras and others, of which tradition was the vehicle. The 'paradoxes' are the well-known questions of the Stoics.

235. *evinced*, i.e. subdued, overcome, *evinco*.

236. *specular mount*. See on *Par. Lost*, xii. 588.

237. *much nearer, etc.*, i.e. Athens is much nearer to them than Rome, and is more to the south, so that, viewed with regard to it, it is 'by south-west.'

216. "And it came to pass, that after three days she found him in the Temple, sitting in the midst of the doctors, both hearing them and asking them questions." *Luke* ii. 46.

219. "The Scribes and Pharisees sit in Moses' chair." *Mat.* xxiii. 2.

Where on the Ægean shore a city stands,
 Built nobly, pure the air, and light the soil,
 Athens, the eye of Greece, mother of arts 240
 And eloquence, native to famous wits
 Or hospitable, in her sweet recess,
 City or suburban, studious walks and shades.
 See there the olive-grove of Academe,
 Plato's retirement, where the Attic bird
 Trills her thick-warbled notes the summer long ;
 There, flowery hill, Hymettus, with the sound

239. *Built, etc.* By the buildings is meant the walls and the public buildings ; for the private houses in Athens were small in general. The lightness of the soil and the purity of the air of Attica were well known.

240. *the eye, etc.* Newton says that Demosthenes calls Athens ὀφθαλμὸς Ἑλλάδος, but no one has been able to find the passage. Justin tells us (ii. 6) that when the Spartans were urged to destroy Athens, they refused, saying they would not put out one of the two eyes of Greece ; and this was probably what was in Milton's mind.

241. *eloquence.* For nearly all the celebrated orators were Athenians.—*native.* In like manner the philosophers and dramatic poets were mostly natives of Attica.—*hospitable.* Athens was at all times the resort of the learned and the ingenious.—*recess,* i.e. retreat. He probably had the seclusion of Athens in the time of the Romans in his mind.

"Ingenuum sibi quod vacuas sumpsit Athenas."

Hor. Ep. i. 2, 81.

243. *suburban.* The Academy and the Lyceum were without the walls.

244. *See there, etc.* The Academy, so named from its owner, Academus, was a kind of garden or park planted with various trees, a short distance from Athens to the north-west. It was the favourite resort of Plato, and his school was named from it. Though the *μυρταὶ* or sacred olives grew there, it is not correct to term it an olive-grove, and it is the more surprising that Milton should have been led away by sound to do so, as he must have known by ocular experience how little suited the olive is to form groves such as contemplation would love.

245. *the Attic bird, etc.* Every one knows that the first nightingale, whether Procne or Philomela, was the daughter of a king of Attica. Milton is led to mention the nightingale on account of the adjacent Colonus, which Sophocles, in one of his most beautiful chorusses, celebrates as the haunt of that bird. When he speaks of her singing the whole summer long, he gives one among many proofs of his not having been an exact observer of external nature. The nightingale, it is well-known, is never heard after the middle of June.

247. *There, etc.* Mount Hymettus, to the east of Athens, was famous for its bees and their honey, and consequently must have abounded in wild-flowers. The Ilyssus flowed between it and Athens, but it had hardly any water in it in summer. It rolls only in the poet's imagination, like Siloa and Cedron : see on *Par. Lost*, iii. 30

Of bees' industrious murmur, oft invites
 To studious musing; there Ilissus rolls
 His whispering stream: within the walls then view 250
 The schools of ancient sages; his who bred
 Great Alexander to subdue the world,
 Lyceum there, and painted Stoa next.
 There thou shalt hear and learn the secret power
 Of harmony, in tones and numbers hit
 By voice or hand, and various-measured verse,
 Æolian charms and Dorian lyric odes,
 And his who gave them breath, but higher sung,
 Blind Melesigenes, thence Homer called,
 Whose poem Phœbus challenged for his own. 260
 Thence what the lofty grave tragedians taught,
 In Chorus or Iambic, teachers best
 Of moral prudence, with delight received,
 In brief sententious precepts, while they treat
 Of fate, and chance, and change in human life,

253. *Lyceum*. This place lay *without* the walls, to the east, toward the Ilyssus. It was the resort of Aristotle, where he lectured walking backwards and forwards (*περιπατῶν*), whence his sect was named Peripatetic.—*painted Stoa*. The Stoa or portico, built after the Persian war in Athens, and its walls adorned with *paintings* of the victories gained by the Greeks, was the lecture-place of Zeno, the founder of the Stoic sect.

257. *Æolian, etc.* Alcæus and Sappho used the Æolic dialect in their lyric compositions; Pindar, Alcman, Stesichorus, and others, the Doric.—*charms*. See on *Par. Lost*, iv. 642.

"Princeps Æolium carmen ad Italos

Deduxisse modos." *Hor. Carm.* iii. 30, 13.—*N*.

258. *Blind, etc.* In the *Life of Homer*, attributed to Herodotus, it is said that he was born on the banks of the river Meles, in Ionia, and named from it, and that he derived the title of Homerus (*ὁ μὴ ὁπᾶν*) from his blindness. What follows is taken from an epigram in the *Anthologia*, in which Apollo says,—

Ἡεῖδον μὲν ἔργον, ἐχράσατο δὲ θεῖος Ὀυμπός.

261. *the lofty, etc.* What he here says applies better to Æschylus and Sophocles than to Euripides, of his supposed partiality for whom we are somewhat dubious. In 'lofty' there *may* be an allusion to the *cothurnus*, but we do not wish to see it. Mitford quotes from Holland's *Plinie* (p. 607), "The *tragic* poet, who wrote his poesies with so *grave* and *lofty* a style."

262. *In Chorus or Iambic*. These are the two well-known parts of a Greek tragedy. Euripides however has scenes in trochaics.

265. *Of fate, etc.* These again are chiefly to be found in the Chorusses of Æschylus and Sophocles.

High actions and high passions best describing.
 Thence to the famous orators repair,
 Those ancient, whose resistless eloquence
 Wielded at will that fierce democracy,
 Shook the Arsenal, and fulminated over Greece 270
 To Macedon and Artaxerxes' throne.
 To sage Philosophy next lend thine ear,
 From Heaven descended to the low-roofed house
 Of Socrates—see there his tenement—
 Whom well inspired the oracle pronounced
 Wisest of men ; from whose mouth issued forth
 Mellifluous streams, that watered all the schools
 Of Academics old and new, with those
 Surnamed Peripatetics, and the sect
 Epicurean, and the Stoic severe. 280
 These here revolve, or, as thou likest, at home,
 Till time mature thee to a kingdom's weight ;

266. *High actions, etc.* Such as the fall of Troy, the fate of Œdipus and his family, the defeat of Xerxes. The high passions are those of Medea, Phædra, Œdipus, Philoctetes, and others.

268. *Those ancient, etc.* Meaning Pericles, Lycurgus, Demosthenes, and others, in opposition to Demetrius Phalereus, and the later and more feeble orators.

270. *the Arsenal.* We do not recollect meeting with any particular notice of the Arsenal at Athens, and the copious commentators on this poem are all silent respecting it.—*fulminated.* The comic poet Eupolis said of Pericles,—

Ἡστράπτειν, ἐβρόντα, ξυνεύκα τὴν Ἑλλάδα.

271. *To Macedon, etc.* As Newton observes, the first refers to Demosthenes, the second to Pericles.

273. *From heaven, etc.* "Socrates autem primus philosophiam devocavit e cælo, et in urbibus collocavit, et in domos etiam introduxit." *Cic. Tusc. v. 4.*—*Th. low-roofed.* The house of Socrates was a mere cottage. According to Xenophon, he himself valued his house and furniture at only five minæ, about £20.

275. *Whom, etc.* The oracle was

Ἀνδρῶν ἀπάντων Σωκράτης σοφώτατος.—*N.*

276. *from whose, etc.* Quintilian (i. 10) calls Socrates *font philosophorum*. As Plato was a hearer of him, Aristotle of Plato, and so on, he might justly be regarded as the ultimate origin of the different sects.

278. *old and new.* There were three phases of the Academic philosophy,—the *old* under Plato, the *middle* under Arcesilas, and the *new* under Carneadas.

281. *These, sc. systems or, as he presently calls them, 'rules,' alluding perhaps to the rules of St. Benedict, etc.—revolve.* As they were in rolls.

These rules will render thee a king complete
Within thyself, much more with empire joined."

To whom our Saviour sagely thus replied :
" Think not but that I know these things ; or think
I know them not, not therefore am I short
Of knowing what I ought. He who receives
Light from above, from the fountain of light,
No other doctrine needs, though granted true ; 290
But these are false, or little else but dreams,
Conjectures, fancies, built on nothing firm.
The first and wisest of them all professed
To know this only, that he nothing knew ;
The next to fabling fell and smooth conceits ;
A third sort doubted all things, though plain sense ;
Others in virtue placed felicity,
But virtue joined with riches and long life ;
In corporal pleasure he, and careless ease ;
The Stoic last in philosophic pride, 300
By him called virtue ; and his virtuous man,

283. *a king*. Alluding to the Stoic paradox of the wise man being a king. -

286. *Think, etc.* The punctuation in the first and all succeeding editions is,

" Think not but that I know these things, or think
I know them not ;"

This we have ventured to alter. The meaning is, Think what you like, I am not therefore, etc.

290. *No other, etc.* We do not think with the critics, that Milton meant that the necessity of reading the Scriptures was superseded by internal illumination. Our Lord is only speaking of his own case, and it is to philosophy and not to the Scriptures that he refers.

293. *The first, etc.*, i.e. Socrates. In Plato and Xenophon we usually find him professing his own ignorance, though often only ironically.

295. *The next, etc.* The Timæus, Phædon, and other dialogues of Plato, are full of mere fables and fictions and fanciful notions, expressed in elegant language, which the poet calls 'smooth conceits,' the Italian *conceitti*.

296. *A third, etc.* The Pyrrhonists or Sceptics, who even distrusted the plainest evidence of the senses.

297. *Others, etc.* The old Academics and the Peripatetics.

299. *he, i.e. Epicurus.* *He is ille.*

301. *and his, etc.* The construction is, and he is not ashamed to prefer (to God) his virtuous man who is wise . . . and equal to God. The virtuous man of the Stoics was however a pure ideal being, the *beau idéal* of a perfect man, but to which no individual Stoic had the remotest hope of ever attaining. For 'Equal,' in v. 303, Newton read 'Equals,' and we need not observe how often

Wise, perfect in himself, and all-possessing,
 Equal to God, oft shames not to prefer,
 As fearing God nor man, contemning all
 Wealth, pleasure, pain or torment, death and life,
 Which when he lists he leaves, or boasts he can ;
 For all his tedious talk is but vain boast,
 Or subtle shifts conviction to evade.
 Alas, what can they teach, and not mislead ?
 Ignorant of themselves, of God much more, 810
 And how the World began, and how Man fell,
 Degraded by himself, on grace depending.
 Much of the soul they talk, but all awry,
 And in themselves seek virtue, and to themselves
 All glory arrogate, to God give none ;
 Rather accuse him, under usual names,
 Fortune and Fate, as one regardless quite
 Of mortal things. Who therefore seeks in these
 True wisdom, finds her not, or, by delusion,
 Far worse, her false resemblance only meets, 820
 An empty cloud. However, many books,
 Wise men have said, are wearisome ; who reads
 Incessantly, and to his reading brings not
 A spirit and judgement equal or superior,
 —And what he brings, what needs he elsewhere seek ?—
 Uncertain and unsettled still remains,
 Deep versed in books and shallow in himself,

s is either omitted or added by the printer. We certainly think that Newton's reading gives the best sense.

304. *God, etc.*, i.e. neither God nor man.

306. *Which, etc.* It was the doctrine of the Stoics that a man had perfect authority over his own life, and could terminate it when he pleased.

308. *Or subtle, etc.* Meaning the subtle arguments and nice distinctions made by the Stoics.

317. *Fortune, etc.* The Stoics used these terms in speaking of the Deity or the order of Nature, meaning by the former those events for which no cause could be assigned ; by the latter, the fixed order, according to which cause and effect were united.

320. *An empty cloud.* Alluding to the fable of Ixion.

321. "Of making many books there is no end, and much study is a weariness of the flesh." *Eccles.* xii. 12.—*N.*

Crude or intoxicate, collecting toys
 And trifles for choice matters, worth a sponge ;
 As children gathering pebbles on the shore.— 330
 Or, if I would delight my private hours
 With music or with poem, where so soon
 As in our native language can I find
 That solace? All our Law and Story strewed
 With hymns, our Psalms with artful terms inscribed,
 Our Hebrew songs and harps, in Babylon
 That pleased so well our victors' ear, declare
 That rather Greece from us these arts derived ;
 Ill imitated, while they loudest sing
 The vices of their deities, and their own, 340
 In fable, hymn, or song, so personating
 Their gods ridiculous, and themselves past shame.
 Remove their swelling epithets, thick-laid
 As varnish on a harlot's cheek, the rest,

329. *for*, i.e. taking them for.—*worth a sponge*. The ancients used a sponge for blotting out and effacing what they had written on parchment or papyrus. Thus Augustus said of his play of Ajax, "Ajacem suum incubuisse in *spongi-am*." *Suet. Oct.*

334. *All our Law, etc.* In the *Pentateuch* are the Song of Moses and other pieces ; in *Judges*, that of Deborah ; in 1 *Sam.*, that of Hannah ; in 2 *Sam.*, David's Lament over Saul and Jonathan, etc.

335. *artful terms*, i.e. terms of art, as *On Neginoth*, *on Gittith*, etc.

338. *That rather, etc.* It was the current practice of scholars in the time of Milton to deduce nearly all the arts and all the knowledge of the world from the Hebrews, a practice not yet quite extinct.

340. *The vices, etc.* He seems to allude to the carrying away of Pelops by Poseidon, of Cyrene by Apollo, and some similar events in the *Odes of Pindar*.—*their own*, i.e. as approving of and willing to imitate them. "Not only do the same, but have pleasure in them that do them." *Rom. i. 32.*

341. *personating*, i.e. representing, *persona*. Dunster says, celebrating, *persono*. Todd quotes from *Prynne's Histriomartyrs* (i. p. 80), "The recital, acting, and *personating* of the names, the histories, and notorious villanies," of the heathen Deities.

343. *Remove, etc.* He has here in view the compound epithets used by Pindar and Callimachus, which give so much poetic beauty to their odes and hymns. We may also add the Homeric hymns.

336. "By the rivers of Babylon, there we sat down. . . . We hanged our harps upon the willows. . . . For there they that carried us away captive required of us a song ; and they that wasted us . . . mirth ; saying, Sing us one of the songs of Zion." *Ps. cxxxvii. 1-3.*

Thin sown with aught of profit or delight,
 Will far be found unworthy to compare
 With Sion's songs, to all true tastes excelling,
 Where God is praised aright, and godlike men,
 The Holiest of Holies, and his saints ;
 —Such are from God inspired, not such from thee—
 Unless where moral virtue is expressed 351
 By light of Nature, not in all quite lost.
 Their orators thou then extoldest, as those
 The top of eloquence, statists indeed
 And lovers of their country, as may seem ;
 But herein to our prophets far beneath,
 As men divinely taught, and better teaching
 The solid rules of civil government,
 In their majestic unaffected style,
 Than all the oratory of Greece and Rome. 360
 In them is plainest taught, and easiest learnt,
 What makes a nation happy, and keeps it so,

348. *godlike men*. In the *Songs of Sion*, i.e. the *Psalms*, we do not, as in the Classic odes, meet with the praises of any particular men ; but the pious and upright in general are praised and extolled. These are the same with the Saints in the next verse, where the Holiest of Holies is equivalent to God in the present verse.

350. *Such*, sc. songs. This verse is evidently parenthetical. We have followed Dunster in making it so. In the original edition it is placed between two semicolons. Mitford would make a parenthesis of *to all true . . . from thee*.

351. *Unless, etc.*, i.e. the only parts of them (the Classic odes) that can compare with the *Songs of Sion* are the moral passages. The poet was too just to deny them their due praise. "Or if occasion shall lead, to imitate those magnificent odes and hymns, wherein Pindarus and Callimachus are in most things worthy, some others in their frame judicious, in their matter most an end faulty. But those frequent songs throughout the Law and Prophets, beyond all these, not in their divine argument alone, but in the very critical act of composition, may be easily made appear over all the kinds of lyric poetry to be incomparable." *Reason of Church Government*, book ii. Intro.

353. *as those*, sc. who were. By one of his customary ellipses.—*the top*. Comp. *Par. Lost*, ix. 510.—*statists*. This was a usual term at that time, answering to our *statesmen*.

344. "The harlot's cheek beautied with plastering art."

Hamlet, iii. 1.—*D*.

362. "Si res sola potest facere et servare beatum."

Hor. Ep. i. 6, 47.—*R*.

What ruins kingdoms, and lays cities flat ;
These only with our Law best form a king."

So spake the Son of God ; but Satan, now,
Quite at a loss—for all his darts were spent—
Thus to our Saviour with stern brow replied :

" Since neither wealth nor honour, arms nor arts,
Kingdom nor empire pleases thee, nor aught

By me proposed in life contemplative 370

Or active, tended on by glory or fame,
What dost thou in this world ? The wilderness
For thee is fittest place ; I found thee there,
And thither will return thee. Yet remember

What I foretell thee ; soon thou shalt have cause
To wish thou never hadst rejected, thus

Nicely or cautiously, my offered aid,
Which would have set thee in short time with ease

On David's throne, or throne of all the world,
Now at full age, fulness of time, thy season, 380

When prophecies of thee are best fulfilled.

Now, contrary, if I read aught in heaven,
Or Heaven write aught of fate, by what the stars
Voluminous, or single characters,

In their conjunction met, give me to spell,

Sorrows and labours, opposition, hate

Attends thee, scorns, reproaches, injuries,

Violence and stripes, and lastly cruel death.

A kingdom they portend thee, but what kingdom,

Real or allegoric, I discern not ; 390

Nor when ; eternal sure, as without end,

Without beginning ; for no date prefixed

382. *Now contrary*, i.e. now on the contrary. In what follows we do not by any means think with Newton that Milton meant to discredit judicial astrology : see *Life of Milton*, p. 219.

384. *Voluminous, etc.*, i.e. taken together or singly. The allusion is to books.

391. *eternal, etc.* This is a sneer, intimating that it would never be.

392. *no date, etc.* Alluding to the rubric or calendar in the *Prayer-book*, in which the dates of festival-days are given.

380. "When the fullness of time was come, God sent forth his Son." *Gal.* iv. 4.

Directs me in the starry rubric set."

So saying he took—for still he knew his power
 Not yet expired—and to the wilderness
 Brought back the Son of God, and left him there,
 Feigning to disappear. Darkness now rose,
 As day-light sunk, and brought in lowering Night,
 Her shadowy offspring, unsubstantial both,
 Privation mere of light and absent day. 400
 Our Saviour, meek and with untroubled mind,
 After his aery jaunt, though hurried sore,
 Hungry and cold, betook him to his rest,
 Wherever under some concourse of shades,
 Whose branching arms thick-intertwined might shield
 From dews and damps of night his sheltered head ;
 But, sheltered, slept in vain ; for at his head
 The Tempter watched, and soon with ugly dreams
 Disturbed his sleep. And either tropic now
 'Gan thunder, and both ends of heaven ; the clouds, 410
 From many a horrid rift, abortive poured
 Fierce rain with lightning mixed, water with fire
 In ruin reconciled ; nor slept the winds
 Within their stony caves, but rushed abroad

397. *Darkness.* By this he probably means what he calls in one of his Italian sonnets, 'l'imbrunir della sera,' as *dark* expresses exactly *bruno*. It is perfectly just to style Night the offspring of this darkness ; but there was no necessity for the following explanation of their nature, which he seems to have taken, like *Par. Lost*, vii. 364, from the scholiast on Euripides.

404. *Wherever*, so. he could find or take it.

408. *The Tempter, etc.* Comp. *Par. Lost*, iv. 800 seq., v. 30 seq.

409. *And either, etc.* By the tropics he means the north and south, as their names, Arctic and Antarctic, signify ; while by the 'ends of heaven' are expressed the east and west, agreeably to the use of the phrase "ends of the earth." *Zeck.* ix. 10.

411. *abortive.* Probably because the due mature birth is when they gently water and fructify the earth.

413. *In ruin*, i.e. in their headlong rushing down : see on *Par. Lost*, i. 46.

399. Οὐκ ὥς ἐν (τὸ σκότος) ἐν τοῖς κάτω καὶ ἀνερχόμενον, ἀλλὰ τῇ ἀπουσίᾳ τοῦ φωτὸς ἐφίσταται. *Schol. Eur. Or.* 174.—*D.*

411. "Involvere diem nimbi, et nox humida cælum
 Abstulit ; ingeminant abruptis nubibus ignes."

Æn. iii. 196.—*D.*

From the four hinges of the world, and fell
 On the vexed wilderness, whose tallest pines,
 Though rooted deep as high, and sturdiest oaks
 Bowed their stiff necks, loaden with stormy blasts,
 Or torn up sheer. Ill wast thou shrouded then,
 O patient Son of God, yet only stoodest 420
 Unshaken! Nor yet stayed the terror there;
 Infernal ghosts, and hellish furies round
 Environed thee; some howled, some yelled, some shrieked,
 Some bent at thee their fiery darts, while thou
 Satest unappalled in calm and sinless peace.

Thus passed the night so foul; till Morning fair
 Came forth with pilgrim-steps, in amice gray,
 Who with her radiant finger stilled the roar

420. *only*, i.e. thou alone, while trees and everything else yielded to the blast.

422. *Infernal, etc.* He may here, as has been observed, have recollected some of the pictures of the Temptation of St. Antony which he saw in Italy.

427. *Came forth, etc.* As the scene was in the solitude of the desert, he very beautifully makes a pilgrim of Morning. The 'amice' (*amictus*) is properly a kind of habit worn in the celebration of Mass; but Milton could hardly have used it here in that sense. He seems to use it in its simple sense, of habit, robe, but with a relation to religion.

413. "Hic vasto rex Æolus antro
 Luctantes ventos, tempestatesque sonoras
 Imperio premit." *Æn.* i. 52.—*D.*
 "Una Euræusque Notusque ruunt." *Ib.* 85.—*N.*

417. "Quantum vertice ad auras
 Æthereas, tantum radice ad Tartara tendit." *Æn.* iv. 445.—*E.*

418. "Aquilonibus
 Quercetæ Gargani laborant." *Hor. Carm.* ii. 9, 6.—*D.*

422. "Quanto gira il palagio udresti irati
 Sibili, e urli, e fremiti, e latrati."
Tasso, Ger. Lib. xvi. 67.—*D.*

"You might have heard how through the palace wide
 Some spirits howled, some barked, some hissed, some cried."
Fairfax.

"With that, methought, a legion of foul fiends
 Environed me, and howled in mine ears
 Such hideous cries." *Rich. III.* i. 5.—*D.*

427. "Arrayed in habit black and amice thin." *F. Q.* i. 4, 18.—*D.*

428. "Which stilleth the noise of the seas." *Ps.* lxxv. 7.—*D.*

Of thunder, chased the clouds, and laid the winds,
And grisly spectres, which the Fiend had raised, 430
To tempt the Son of God with terrors dire.

And now the sun, with more effectual beams,
Had cheered the face of earth, and dried the wet
From drooping plant, or dropping tree; the birds,
Who all things now behold more fresh and green,
After a night of storm so ruinous,
Cleared up their choicest notes in bush and spray,
To gratulate the sweet return of morn.

Nor yet, amidst this joy and brightest morn,
Was absent, after all his mischief done, 440
The Prince of Darkness; glad would also seem
Of this fair change, and to our Saviour came;
Yet with no new device—they all were spent—
Rather by this his last affront resolved,
Desperate of better course, to vent his rage
And mad despite to be so oft repelled.

Him walking on a sunny hill he found,
Backed on the north and west by a thick wood.
Out of the wood he starts in wonted shape,
And in a careless mood thus to him said: 450

“Fair morning yet betides thee, Son of God,
After a dismal night. I heard the wrack
As earth and sky would mingle; but myself
Was distant; and these flaws, though mortals fear them,
As dangerous to the pillared frame of heaven,

430. *And*, sc. laid. We say, lay a ghost.

432. *more effectual*, sc. than those of Morning.

449. *in wonted shape*. This, says Dunster (and he probably is right), is his own proper shape, without disguise as heretofore.

452. *wrack*, i.e. the tumult and confusion of the elements: comp. *Par. Lost*, iv. 994. In the original edition the word is ‘rack,’ but as that could only make sense (and that but poorly) by supposing it to have the same meaning as *rackety*; we regard it rather as a printer’s error. As Mr. Dyce has shown, the very same error occurs in “Leave not a *rack* behind” (*Tempest*, iv. 1), where the proper word, beyond question, is *wrack*, as here.

454. *flaws*. See on *Par. Lost*, x. 697.

429. “Collectasque fugat nubes, solemque reducit.” *Æn.* i. 143.—*Th.*

Or to the earth's dark basis underneath,
 Are to the main as inconsiderable,
 And harmless, if not wholesome, as a sneeze
 To man's less universe, and soon are gone.
 Yet, as being oft times noxious, where they light 460
 On man, beast, plant, wasteful and turbulent,
 Like turbulencies in the affairs of men,
 Over whose heads they roar, and seem to point,
 They oft fore-signify and threaten ill.
 This tempest at this desert most was bent ;
 Of men at thee, for only thou here dwellest.
 Did I not tell thee, if thou didst reject
 The perfect season offered with my aid
 To win thy destined seat, but wilt prolong
 All to the push of fate? . . . Pursue thy way 470
 Of gaining David's throne, no man knows when,
 For both the when and how is nowhere told.
 Thou shalt be what thou art ordained, no doubt ;
 For Angels have proclaimed it, but concealing
 The time and means. Each act is rightliest done,
 Not when it must, but when it may be best.
 If thou observe not this, be sure to find
 What I foretold thee, many a hard assay
 Of dangers, and adversities, and pains,
 Ere thou of Israel's sceptre get fast hold ; 480
 Whereof this ominous night, that closed thee round,
 So many terrors, voices, prodigies,
 May warn thee, as a sure foregoing sign."
 So talked he, while the Son of God went on
 And stayed not, but in brief him answered thus :
 " Me worse than wet thou findest not ; other harm
 Those terrors which thou speakest of did me none.

464. *threaten ill*, sc. to those over whose heads, etc.

478. *assay*, i.e. assault, attack. He uses it in the sense which Spenser had given it.

481. *ominous*, i.e. portentous, awful, dangerous : comp. *Comus*, 61.

455.

" If this fail

The pillared firmament is rottenness." *Comus*, 597.

I never feared they could, though noising loud,
 And threatening nigh. What they can do, as signs
 Betokening or ill boding, I contemn 490
 As false portents, not sent from God, but thee ;
 Who, knowing I shall reign past thy preventing,
 Obtrudest thy offered aid, that I accepting
 At least might seem to hold all power of thee,
 Ambitious Spirit ! and wouldst be thought my God ;
 And stormest refused, thinking to terrify
 Me to thy will ! Desist—thou art discerned,
 And toilest in vain—nor me in vain molest.”

To whom the Fiend, now swoln with rage, replied :
 “Then hear, O Son of David, Virgin-born ! 500
 For Son of God to me is yet in doubt.
 Of the Messiah I have heard, foretold
 By all the Prophets ; of thy birth, at length
 Announced by Gabriel, with the first I knew,
 And of the angelic song in Bethlehem-field,
 On thy birth-night, that sung thee Saviour born.
 From that time seldom have I ceased to eye
 Thy infancy, thy childhood, and thy youth,
 Thy manhood last, though yet in private bred ;
 Till at the ford of Jordan, whither all 510
 Flocked to the Baptist, I among the rest
 —Though not to be baptized—by voice from Heaven
 Heard thee pronounced the Son of God beloved.
 Thenceforth I thought thee worth my nearer view
 And narrower scrutiny, that I might learn
 In what degree or meaning thou art called
 The Son of God, which bears no single sense.
 The son of God I also am, or was ;
 And if I was, I am ; relation stands :
 All men are sons of God ; yet thee I thought 520

496. *stormest*, i.e. raisest this storm.

500. *Virgin-born*. There is a difficulty in this, for if he was such, he must have been generated by divine power, and therefore have been the Son of God.

502. *have heard*. This is the reading of Milton's own edition, and as it makes good sense, we retain it. But we place, with Mitford, a comma after it. Dunster, whom Todd and Mitford follow, reads '*had heard*.'

In some respect far higher so declared.
 Therefore I watched thy footsteps from that hour,
 And followed thee still on to this waste wild;
 Where, by all best conjectures, I collect
 Thou art to be my fatal enemy.
 Good reason then, if I beforehand seek
 To understand my adversary, who
 And what he is; his wisdom, power, intent;
 By parl or composition, truce or league,
 To win him, or win from him what I can. 530
 An opportunity I here have had
 To try thee, sift thee, and confess have found thee
 Proof against all temptation, as a rock
 Of adamant, and, as a centre, firm;
 To the utmost of mere man both wise and good,
 Not more; for honours, riches, kingdoms, glory,
 Have been before contemned, and may again.
 Therefore to know what more thou art than man,
 Worth naming Son of God by voice from Heaven,
 Another method I must now begin." 540

So saying he caught him up, and, without wing
 Of hippogrif bore through the air sublime,
 Over the wilderness and o'er the plain;
 Till underneath them fair Jerusalem,
 The Holy City, lifted high her towers;
 And higher yet the glorious Temple reared
 Her pile, far off appearing like a mount
 Of alabaster, topped with golden spires.
 There, on the highest pinnacle, he set

529. *parl*, i. q. *parley*.

542. *hippogrif*. He alludes to the celebrated winged steed called the Hippogrif, in the *Orlando Furioso*.

547. *far off*, etc. It is thus that Josephus describes the temple, but he says nothing of spires, which, as we have already observed (see on v. 51), are peculiar to Gothic architecture.

549. *pinnacle*. By this he probably meant one of the spires. The *πτερύγιον* of the Gospels is either the ridge or the parapet of the roof of the temple.

533.

"But words, and looks, and sighs she did abhor
 As rock of diamond steadfast evermore." *F. Q. i. 6, 4.—T.*

The Son of God, and added thus in scorn : 550

“ There stand, if thou wilt stand ; to stand upright
Will ask thee skill. I to thy Father’s house
Have brought thee, and highest placed : highest is best.
Now shew thy progeny ; if not to stand,
Cast thyself down ; safely, if Son of God :
For it is written : ‘ He will give command
Concerning thee to his Angels, in their hands
They shall uplift thee, lest at any time
Thou chance to dash thy foot against a stone.’ ”

To whom thus Jesus :—“ Also it is written, 560
‘ Tempt not the Lord thy God.’ ” He said, and stood ;
But Satan, smitten with amazement, fell.

As when Earth’s son Antæus—to compare
Small things with greatest—in Irassa strove
With Jove’s Alcides, and oft foiled still rose,
Receiving from his mother Earth new strength,
Fresh from his fall, and fiercer grapple joined,
Throttled at length in the air expired and fell :
So, after many a foil, the Tempter proud,
Renewing fresh assaults amidst his pride, 570
Fell whence he stood to see his victor fall.

And as that Theban monster that proposed
Her riddle, and him who solved it not devoured,
That once found out and solved, for grief and spite
Cast herself headlong from the Ismenian steep ;

554. *thy progeny*, i.e. thy birth, descent ; *progeniem*.

563. *to compare, etc.* Comp. *Par. Lost*, ii. 921 ; x. 306.

564. *Irassa*. This is the place which, according to Pindar (*Pyth.* ix. 110), was the scene of the conflict.

565. *Jove’s Alcides*, i.e. Alcides, the son of Jove. He may have meant to intimate that our Lord was the Alcides of God, who had also commenced by overcoming a serpent.

572. *And as, etc.*, i.e. the Sphinx overcome by Œdipus. He follows very closely here the narrative of Apollodorus : see our *Mythology*, p. 341.

555. “ If thou be the Son of God, cast thyself down : for it is written, He shall give his angels charge concerning thee : and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.” *Mat.* iv. 6, 7.

So, struck with dread and anguish, fell the Fiend ;
 And to his crew, that sat consulting, brought
 Joyless triumphals of his hoped success,
 Ruin, and desperation, and dismay,
 Who durst so proudly tempt the Son of God. 580
 So Satan fell ; and straight a fiery globe
 Of Angels, on full sail of wing, flew nigh,
 Who on their plummy vans received Him soft
 From his uneasy station, and upbore,
 As on a floating couch, through the blithe air ;
 Then in a flowery valley set him down,
 On a green bank, and set before him spread
 A table of celestial food, divine,
 Ambrosial fruits, fetched from the Tree of Life,
 And from the Fount of Life ambrosial drink, 590
 That soon refreshed him wearied, and repaired
 What hunger, if aught hunger, had impaired,
 Or thirst ; and, as he fed, angelic quires
 Sung heavenly anthems of his victory
 Over temptation, and the Tempter proud :
 " True Image of the Father, whether throned
 In the bosom of bliss, and light of light
 Conceiving, or, remote from Heaven, enshrined
 In fleshly tabernacle and human form,

580. *Who durst, etc.* Comp. *Par. Lost*, i. 49.

581. *a fiery globe, etc.* As being Seraphim. Thus we have, *Par. Lost*, ii. 512, 'A globe of fiery Seraphim.' In what follows he may, as Richardson remarks, have had in his mind the pleasing tale of Psyche, related by Apuleius in his *Metamorphoses*, in which Psyche, when exposed on a lofty rock, is taken from it by a Zephyr, and gently conveyed to a charming valley where, in a stately palace, she finds provided for her a rich repast, at which, while she sits, she is regaled with music by invisible performers.

583. *him*, i.e. the Son of God. The nearest subst. is certainly 'Satan,' but while the sense was so manifest, there was no necessity for straining after grammatical accuracy. *Him* is *illum* : comp. v. 299.

585. *blithe*, i.e. glad, joyous, as it were, at his being borne through it. It is thus that the Classic poets ascribe smiles and laughter to the sky. It may however merely denote serenity.

598. *Conceiving*, i.e. receiving.—*remote*, removed, *remotus*.

598. "And the Word was made flesh, and dwelt (*ἐσθίωσε*) among us." *John* i. 14.—*D.* "If our earthly house of this tabernacle were dissolved."

Wandering the wilderness ; whatever place, 600
 Habit, or state, or motion, still expressing
 The Son of God, with Godlike force endued
 Against the attempter of thy Father's throne,
 And thief of Paradise ! Him long of old
 Thou didst debel, and down from Heaven cast
 With all his army ; now thou hast avenged
 Supplanted Adam, and, by vanquishing
 Temptation, hast regained lost Paradise,
 And frustrated the conquest fraudulent.
 He never more henceforth will dare set foot 610
 In Paradise to tempt ; his snares are broke.
 For, though that seat of earthly bliss be failed,
 A fairer Paradise is founded now
 For Adam and his chosen sons, whom thou,
 A Saviour, art come down to re-install ;
 Where they shall dwell secure, when time shall be,
 Of Tempter and temptation without fear.
 But thou, infernal Serpent ! shalt not long
 Rule in the clouds ; like an autumnal star,
 Or lightning, thou shalt fall from heaven, trod down 620
 Under his feet ; for proof, ere this thou feelest
 Thy wound—yet not thy last and deadliest wound—
 By this repulse received, and holdest in Hell
 No triumph : in all her gates Abaddon rues

600. *whatever, etc.*, i.e. in whatever, etc., sc. thou art.

604. *And thief, etc.* Comp. *Par. Lost*, iv. 192.

605. *debel*, i.e. subdue, *debello*.

619. *autumnal*. It is in autumn, i.e. in August, and early in November, that what are called falling stars are seen.

624. *Abaddon*. In *Rev.* ix. 11, Abaddon, or Apollyon, is the "Angel (or keeper) of the bottomless pit," and king of the locusts. But in the Old Testa-

2 *Cor.* v. 1.—*D.* "And took upon him the form of a servant, and was made in the likeness of men." *Phil.* ii. 7.

611. "Our soul is escaped as a bird out of the snare of the fowlers : the snare is broken." *Psa.* cxxiv. 7.—*D.*

619. Ἀστέρ' ὀπωρινῷ ἐναλγικιον." *Il.* v. 5.—*N.*

"I beheld Satan, as lightning, fall from heaven." *Luke* x. 18.—*N.*

620. "And the God of peace shall bruise (tread, *marg.*) Satan under your feet." *Rom.* xvi. 20.—*D.*

Thy bold attempt. Hereafter learn with awe
 To dread the Son of God. He, all unarmed,
 Shall chase thee, with the terror of his voice,
 From thy demoniac holds, possession foul,
 Thee and thy legions. Yelling they shall fly,
 And beg to hide them in a herd of swine,
 Lest he command them down into the Deep,
 Bound, and to torment sent before their time.
 Hail, Son of the Most High, heir of both worlds,
 Queller of Satan ! On thy glorious work
 Now enter, and begin to save mankind."

630

Thus they the Son of God, our Saviour meek,
 Sung victor, and, from heavenly feast refreshed,
 Brought on his way with joy ; he, unobserved,
 Home to his mother's house private returned.

ment, which Milton follows, Abaddon (אַבְדֹן), or Destruction, is the name of a place, and equivalent to Sheol, Erebus, Hell. See *Job* xxvi. 6, xxviii. 22, xxxi. 12 ; *Prov.* xv. 11.

629. *Yelling, etc.* *Mat.* viii. 28 *seq.*

633. *Hail etc.* This is the usual form of the conclusions of the Homeric Hymns.

SAMSON AGONISTES.

A Dramatic Poem.

Τραγωδία μίμησις πράξεως σπουδαίας, κ. τ. λ.—ARISTOT. Poet. cap. vi.

Tragedia est imitatio actionis serie, etc., per misericordiam et metum perficiens talium affectuum lustrationem.

OF THAT SORT OF DRAMATIC POEM WHICH IS CALLED TRAGEDY.

TRAGEDY, as it was anciently composed, hath been ever held the gravest, moralest, and most profitable of all other poems ; therefore said by Aristotle to be of power by raising pity and fear, or terror, to purge the mind of those and such-like passions, that is, to temper and reduce them to just measure with a kind of delight, stirred up by reading or seeing those passions well imitated. Nor is Nature wanting in her own effects to make good his assertion ; for so, in physic, things of melancholic hue and quality are used against melancholy, sour against sour, salt to remove salt humours. . Hence philosophers and other gravest writers, as Cicero, Plutarch, and others, frequently cite out of tragic poets, both to adorn and illustrate their discourse. The Apostle Paul himself thought it not unworthy to insert a verse of Euripides into the text of Holy Scripture, 1 Cor. xv. 33 ; and Paræus, commenting on the *Revelation*, divides the whole book as a tragedy, into acts distinguished each by a chorus of heavenly harpings and song between. Heretofore men in highest dignity have laboured not a little to be thought able to compose a tragedy. Of that honour Dionysius the elder was no less ambitious, than before of his attaining to the tyranny. Augustus Cæsar also had begun his *Ajax*, but, unable to please his own judgement with what he had begun, left it unfinished. Seneca, the philosopher, is by some thought the author of those tragedies (at least the best of them) that go under that name. Gregory Naziansen, a Father of the Church, thought it not unbecoming the sanctity of his person to write a tragedy, which is entitled *Christ Suffering*. This is mentioned to vindicate Tragedy from the

small esteem, or rather infamy, which in the account of many it undergoes at this day with other common interludes; happening through the poet's error of intermixing comic stuff with tragic sadness and gravity; or introducing trivial and vulgar persons, which by all judicious hath been counted absurd; and brought in without discretion, corruptly to gratify the people. And though ancient Tragedy use no prologue, yet using sometimes, in case of self-defence, or explanation, that which Martial calls an epistle; in behalf of this tragedy, coming forth after the ancient manner, much different from what among us passes for best, thus much beforehand may be epistled; that Chorus is here introduced after the Greek manner, not ancient only but modern, and still in use among the Italians. In the modelling therefore of this poem, with good reason, the Ancients and Italians are rather followed, as of much more authority and fame. The measure of verse used in the Chorus is of all sorts, called by the Greeks Monostrophic, or rather Apolelymenon, without regard had to Strophe, Antistrophe, or Epode, which were a kind of stanzas framed only for the music, then used with the Chorus that sung; not essential to the poem, and therefore not material; or, being divided into stanzas or pauses, they may be called Allœostropha. Division into act and scene referring chiefly to the stage (to which this work never was intended) is here omitted.

It suffices if the whole drama be found not produced beyond the fifth act. Of the style and uniformity, and that commonly called the plot, whether intricate or explicit—which is nothing indeed but such œconomy, or disposition of the fable as may stand best with verisimilitude and decorum—they only will best judge who are not unacquainted with Æschylus, Sophocles, and Euripides, the three tragic poets unequalled yet by any, and the best rule to all who endeavour to write tragedy. The circumscription of time, wherein the whole drama begins and ends, is according to ancient rule and best example, within the space of twenty-four hours.—*M.*

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#### THE PERSONS.

SAMSON.  
 MANOA,\* *the father of Samson.*  
 DALILA, *his wife.*  
 HARAPHA *of Gath.*

PUBLIC OFFICER.  
 MESSENGER.  
 CHORUS OF DANITES.

*The Scene before the Prison in Gaza.*

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\* We retain, in the proper names, the orthography of the original edition; for, as we find in it *Timna* and *Goliah* for *Timnath* and *Goliath*, we presume it is the orthography of the poet.

## THE ARGUMENT.

Samson, made captive, blind, and now in the prison at Gaza, there to labour as in a common workhouse, on a festival day, in the general cessation from labour, comes forth into the open air, to a place nigh, somewhat retired, there to sit a while and bemoan his condition. Where he happens at length to be visited by certain friends and equals of his tribe, which make the Chorus, who seek to comfort him what they can; then by his old father Manoa, who endeavours the like, and withal tells him his purpose to procure his liberty by ransom; lastly, that this feast was proclaimed by the Philistines as a day of thanksgiving for their deliverance from the hands of Samson, which yet more troubles him. Manoa then departs to prosecute his endeavour with the Philistian lords for Samson's redemption; who in the mean while is visited by other persons; and lastly by a public officer, to require his coming to the feast before the lords and people, to play or shew his strength in their presence. He at first refuses, dismissing the public officer with absolute denial to come; at length, persuaded inwardly that this was from God, he yields to go along with him, who came now the second time with great threatenings to fetch him. The Chorus yet remaining on the place, Manoa returns full of joyful hope, to procure ere long his son's deliverance; in the midst of which discourse a Hebrew comes in haste, confusedly at first, and afterward more distinctly, relating the catastrophe, what Samson had done to the Philistines, and by accident to himself; wherewith the tragedy ends.—*M.*

*Samson.* A little onward lend thy guiding hand  
To these dark steps, a little further on;  
For yonder bank hath choice of sun or shade.  
There I am wont to sit, when any chance  
Relieves me from my task of servile toil,  
Daily in the common prison else enjoined me;  
Where I, a prisoner chained, scarce freely draw  
The air imprisoned also, close and damp,  
Unwholesome draught. But here I feel amends,  
The breath of heaven fresh blowing, pure and sweet, 10  
With day-spring born; here leave me to respire.

This day a solemn feast the people hold  
To Dagon their sea-idol, and forbid

6. *else*, sc. while, i.e. at other times.

8. *The air, etc.* We may observe that here also, as in *Par. Lost*, he plays on words in the Hebrew manner.

9. *But here, etc.* Perhaps we should place a period at *amends*, and only a comma at *born*.

13. *Dagon.* See *Life of Milton, Pneumatology*, 22.



Laborious works—unwillingly this rest  
 Their superstition yields me—hence, with leave  
 Retiring from the popular noise, I seek  
 This unfrequented place to find some ease,—  
 Ease to the body some, none to the mind  
 From restless thoughts, that, like a deadly swarm  
 Of hornets armed, no sooner found alone 20  
 But rush upon me thronging, and present  
 Times past, what once I was, and what am now.  
 Oh, wherefore was my birth from Heaven foretold  
 Twice by an Angel? who at last, in sight  
 Of both my parents, all in flames ascended  
 From off the altar, where an offering burned,  
 As in a fiery column charioting  
 His godlike presence, and from some great act  
 Or benefit revealed to Abraham's race.  
 Why was my breeding ordered and prescribed, 30  
 As of a person separate to God,  
 Designed for great exploits? if I must die  
 Betrayed, captived, and both my eyes put out,  
 Made of my enemies the scorn and gaze,  
 To grind in brazen fetters under task  
 With this Heaven-gifted strength. O glorious strength,  
 Put to the labour of a beast, debased  
 Lower than bonds-lave! Promise was that I  
 Should Israel from Philistian yoke deliver.—  
 Ask for this great deliverer now, and find him 40  
 Eyeless in Gaza, at the mill with slaves,  
 Himself in bonds under Philistian yoke.—  
 Yet stay, let me not rashly call in doubt  
 Divine prediction. What if all foretold  
 Had been fulfilled but through mine own default!  
 Whom have I to complain of but myself?  
 Who, this high gift of strength committed to me,

20. *found*, i.e. am I found.

23. *Oh, wherefore, etc.* The reader should, before he commences this poem, have looked carefully over the *Book of Judges*, especially chaps. xiii.-xvi., which contain the history of Samson.

28. *and from, etc.*, i.e. after having revealed, etc.

In what part lodged, how easily bereft me,  
 Under the seal of silence could not keep,  
 But weakly to a woman must reveal it, 50  
 O'ercome with importunity and tears.  
 O impotence of mind, in body strong !  
 But what is strength without a double share  
 Of wisdom ? vast, unwieldy, burdensome,  
 Proudly secure, yet liable to fall  
 By weakest subtleties, not made to rule,  
 But to subserve where wisdom bears command.  
 God, when he gave me strength, to shew withal  
 How slight the gift was, hung it in my hair.  
 But peace ! I must not quarrel with the will 60  
 Of highest dispensation, which herein  
 Haply had ends above my reach to know.  
 Suffices that to me strength is my bane,  
 And proves the source of all my miseries ;  
 So many and so huge, that each apart  
 Would ask a life to wail ; but chief of all,  
 O loss of sight ! of thee I most complain,  
 Blind among enemies. O worse than chains,  
 Dungeon, or beggary, or decrepit age !  
 Light, the prime work of God, to me is extinct, 70  
 And all her various objects of delight  
 Annulled, which might in part my grief have eased,  
 Inferior to the vilest now become  
 Of man or worm ; the vilest here excel me.  
 They creep, yet see ; I, dark in light, exposed  
 To daily fraud, contempt, abuse, and wrong,  
 Within doors, or without, still as a fool,  
 In power of others, never in my own ;  
 Scarce half I seem to live, dead more than half.  
 O dark, dark, dark, amid the blaze of noon, 80  
 Irrecoverably dark, total eclipse,

53. "Vis consili expers mole ruit sua." *Hor. Carm.* ii. 4, 65.

56. *By weakest, etc.*, i.e. by most weak but subtle beings—women.

70. *the prime, etc.* Because it was the commencement of creation. *Gen.* i. 3.

72. *Annulled*, i.e. reduced to nothing, annihilated.

Without all hope of day !  
 O first-created beam, and thou great Word,  
*Let there be light*, and light was over all,  
 Why am I thus bereaved thy prime decree ?  
 The sun to me is dark,  
 And silent as the moon,  
 When she deserts the night,  
 Hid in her vacant interlunar cave.—  
 Since light so necessary is to life, 90  
 And almost life itself—if it be true  
 That light is in the soul,  
 She all in every part—why was the sight  
 To such a tender ball as the eye confined,  
 So obvious and so easy to be quenched ?  
 And not, as feeling, through all parts diffused,  
 That she might look at will through every pore ?  
 Then had I not been thus exiled from light,  
 As in the land of darkness, yet in light,  
 To live a life half dead, a living death, 100  
 And buried ; but Oh, yet more miserable !  
 Myself my sepulchre, a moving grave ;  
 Buried, yet not exempt,  
 By privilege of death and burial,  
 From worst of other evils, pains and wrongs ;  
 But made hereby obnoxious more  
 To all the miseries of life,  
 Life in captivity  
 Among inhuman foes.—  
 But who are these ? for with joint pace I hear 110  
 The tread of many feet steering this way ;  
 Perhaps my enemies, who come to stare

87. *silent, etc.* In Cato's work *On Husbandry*, the phrase *luna silentis* is of frequent occurrence, which proves that it was in common use, and was not merely poetic. It means the time of conjunction, when the moon turns her dark side to the earth, and is therefore invisible, and seems to be an instance of the transference of terms belonging to one of the senses to another, as in 'a sweet colour,' etc. The 'interlunar cave' is apparently a creation of the poet's own imagination, and he terms it *vacant*, either simply as empty of light, or, "quia luna ibi vacat opere et ministerio suo." *Plin. N. H.* xvi. 39.

111. *steering*, i.e. directing their course : comp. *Ode on Nat.* 146.

At my affliction, and perhaps to insult,—  
Their daily practice to afflict me more.

*Chorus.* This, this is he; softly a while;  
Let us not break in upon him.  
O change beyond report, thought, or belief!  
See how he lies at random, carelessly diffused,  
With languished head unpropt,  
As one past hope, abandonèd, 120  
And by himself given over,  
In slavish habit, ill-fitted weeds  
O'er-worn and soiled.  
Or do my eyes misrepresent? Can this be he?  
That heroic, that renowned,  
Irresistible Samson, whom unarmed  
No strength of man, or fiercest wild beast could withstand;  
Who tore the lion, as the lion tears the kid;  
Ran on embattled armies clad in iron,  
And, weaponless himself, 130  
Made arms ridiculous, useless the forgery  
Of brazen shield and spear, the hammered cuirass,  
Chalybean tempered steel, and frock of mail  
Adamantean proof;  
But safest he who stood aloof,  
When insupportably his foot advanced,

116. *Let us, etc.* See *Life of Milton*, p. 326.

118. *at random, temere.*—*carelessly diffused.*

"*Fusaque erant toto languida membra toro.*"

*Ov. Ex. Pont.* iii. 3, 8.—*Th.*

"Yet goodly court he made still to his dame,  
Poured out in looseness on the grassy ground."

*F. Q.* i. 7, 7.—*T.*

"There he him found, all *carelessly displayed*,  
In secret shadow." *Ib.* ii. 5, 32.—*T.*

119. *languished.* See on *Mar. of Win.* v. 33.

133. *Chalybean, etc.*, i.e. steel forged by the Chalybes, who were famous for their works in iron and steel.

134. *Adamantean proof.* This may be strong, as adamant, rather than proof against, able to resist, adamant, like *star-proof*, etc. The original meaning of adamant (*ἀδάμας*) is steel. As Todd observes, Milton may have coined *adamantean* from *adamanteus* (*Ov. Met.* vii. 104).

136. *insupportably*, i.e. that could not be supported or resisted.

In scorn of their proud arms and warlike tools,  
 Spurned them to death by troops. The bold Ascalonite  
 Fled from his lion ramp; old warriors turned  
 Their plated backs under his heel, 140  
 Or grovelling soiled their crested helmets in the dust.  
 Then with what trivial weapon came to hand,  
 The jaw of a dead ass, his sword of bone,  
 A thousand foreskins fell, the flower of Palestine,  
 In Ramath-lechi, famous to this day.  
 Then by main force pulled up, and on his shoulders bore,  
 The gates of Azza, post and massy bar,  
 Up to the hill by Hebron, seat of giants old,  
 No journey of a sabbath-day, and loaded so;  
 Like whom the Gentiles feign to bear up heaven. 150  
 Which shall I first bewail,  
 Thy bondage or lost sight?  
 Prison within prison  
 Inseparably dark.  
 Thou art become—O worst imprisonment!—  
 The dungeon of thyself; thy soul  
 —Which men enjoying sight oft without cause complain—  
 Imprisoned now indeed,  
 In real darkness of the body, dwells,  
 Shut up from outward light, 160  
 To incorporate with gloomy night;  
 For inward light, alas!  
 Puts forth no visual beam.—  
 O mirror of our fickle state,

137. *warlike tools*. The *Kelee-milkhamáh* (קלי מלחמה), tools of war, i.e. weapons. So Spenser says of Belphebe's arms:—

"Those deadly *tools* which in her hand she held." *F. Q.* ii. 3, 37.

139. *ramp*. See on *Par. Lost*, iv. 343.

144. *foreskins*, i.e. foreskinned Philistines; of whom it was used almost exclusively.

147. *Azza*. A form of Gaza, used *Deut.* ii. 23.

149. *No journey, etc.*, i.e. no short, easy journey. The Jews were only permitted to go a distance of three-quarters of a mile on the Sabbath.

157. *complain*, sc. of. He alludes here to those philosophers who regarded the body as a prison of the soul.

163. *visual beam*, i.e. ray that gives light, and causes objects to become visible.

Since man on earth, unparalleled !  
 The rarer thy example stands,  
 By how much, from the top of wondrous glory,  
 Strongest of mortal men !  
 To lowest pitch of abject fortune thou art fallen :  
 For him I reckon not in high estate, 170  
 Whom long descent of birth,  
 Or the sphere of fortune, raises ;  
 But thee whose strength, while virtue was her mate,  
 Might have subdued the earth,  
 Universally crowned with highest praises.

*Sams.* I hear the sound of words ; their sense the air  
 Dissolves unjointed ere it reach my ear.

*Chor.* He speaks, let us draw nigh.—Matchless in might,  
 The glory late of Israel, now the grief !  
 We come, thy friends and neighbours not unknown, 180  
 From Eshtaol and Zora's fruitful vale,  
 To visit or bewail thee ; or, if better,  
 Counsel or consolation we may bring,  
 Salve to thy sores ; apt words have power to swage  
 The tumours of a troubled mind,  
 And are as balm to festered wounds.

*Sams.* Your coming, friends, revives me ; for I learn  
 Now of my own experience, not by talk,  
 How counterfeit a coin they are who friends  
 Bear in their superscription,—of the most 190  
 I would be understood. In prosperous days

166. *Since man*, ac. was placed.

169. *pitch*. This word signifies, properly, height ; but he probably uses it like the Latin *altus*, to express distance from the level in either direction.

172. *the sphere*. Fortune was painted standing on a globe (*σφαῖρος*) ; but he seems to use sphere here as equivalent to wheel, for a sphere could not well 'raise.'

181. *From Eshtaol, etc.* Samson was born near these two places, which lay at no great distance from each other, in the Shephêlâh, low-country or plain, which extended along the seacoast from Joppa to Gaza.

182. *To visit or*. Calton was, we think, certainly right in supposing that Milton here dictated *and*, not *or*. See Note at End of the Poem.—*better*, i.e. what is better.

191 "Donec eris felix, multos numerabis amicos ;  
 Tempora si fuerint nubila, solus eris." *Œv. Trist.* i. 9, 5.—*K.*

They swarm, but in adverse withdraw their head,  
 Not to be found though sought. Ye see, O friends,  
 How many evils have enclosed me round;  
 Yet that which was the worst now least afflicts me,  
 Blindness; for had I sight, confused with shame,  
 How could I once look up, or heave the head?  
 Who, like a foolish pilot, have shipwrecked  
 My vessel, trusted to me from above,  
 Gloriously rigged; and for a word, a tear, 200  
 Fool! have divulged the secret gift of God  
 To a deceitful woman. Tell me, friends,  
 Am I not sung and proverbied for a fool  
 In every street? do they not say, how well  
 Are come upon him his deserts? Yet why?  
 Immeasurable strength they might behold  
 In me, of wisdom nothing more than mean;  
 This with the other should at least have paired,  
 These two, proportioned ill, drove me transverse.

*Chor.* Tax not divine disposal; wisest men 210  
 Have erred, and by bad women been deceived;  
 And shall again, pretend they ne'er so wise.  
 Deject not then so overmuch thyself,  
 Who hast of sorrow thy full load besides.  
 Yet, truth to say, I oft have heard men wonder  
 Why thou shouldest wed Philistian women rather  
 Than of thine own tribe, fairer or as fair,  
 At least of thine own nation, and as noble.

*Sams.* The first I saw at Timna, and she pleased 220  
 Me, not my parents that I sought to wed  
 The daughter of an infidel. They knew not  
 That what I motioned was of God; I knew  
 From intimate impulse, and therefore urged

207. *mean*, i.e. middling, like that of the common run of men.

209. *drove, etc.* Continuing the figure of the ship, *v.* 200.

212. *pretend they*, *sc.* to be.

213. *deject*, i.e. cast down, *dejicio*.

220. *not, etc.*, i.e. it did not please.

223. *intimate*, i.e. internal, *intimus*.

222. *motioned*. This is a correction, in the Errata, of *mentioned*, in the text

The marriage on ; that by occasion hence  
 I might begin Israel's deliverance,  
 The work to which I was divinely called.—  
 She proving false, the next I took to wife  
 —O that I never had ! fond wish too late—  
 Was in the vale of Sorec, Dalila,  
 That specious monster, my accomplished snare. 230  
 I thought it lawful from my former act,  
 And the same end ; still watching to oppress  
 Israel's oppressors. Of what now I suffer  
 She was not the prime cause, but I myself,  
 Who, vanquished with a peal of words—O weakness !—  
 Gave up my fort of silence to a woman.

*Chor.* In seeking just occasion to provoke  
 The Philistine, thy country's enemy,  
 Thou never wast remiss, I bear thee witness ;  
 Yet Israël still serves with all his sons. 240

*Sams.* That fault I take not on me, but transfer  
 On Israel's governors and heads of tribes ;  
 Who, seeing those great acts which God had done  
 Singly by me against their conquerors,  
 Acknowledged not, or not at all considered,  
 Deliverance offered. I, on the other side,  
 Used no ambition to commend my deeds ;  
 The deeds themselves, though mute, spoke loud the doer.  
 But they persisted deaf, and would not seem

of the first edition. It is very remarkable that the very same evident printer's error occurs in the following passage of Ben Jonson's *Fox* (iv. 1), and that it escaped his own eye and that of all his editors.

"I told you, Sir, it was a plot ; you see  
 What observation is. You mentioned me  
 For some instructions. I will tell you, Sir," etc.

We corrected this without being aware of this place of Milton, a proof that emendatory criticism is not such a haphazard matter as some suppose.—*I knew*, i.e. but I knew it. Perhaps he dictated 'I knew it.'

230. *specious*, i.e. beautiful, *speciosus*. "*Speciosa miracula*." *Hor. A. P.* 144.

235. *who vanquished*, etc. Todd sees here an allusion to artillery, but this is by no means certain : see on *Par. Lost*, ii. 636. It is not impossible that the conclusion of Jonson's *Silent Woman* may have been in the poet's mind.

247. *ambition*, i.e. popular arts and practices, *ambitio*.

249. *deaf*, i.e. in being deaf.



To count them things worth notice ; till at length 250  
 Their lords the Philistines, with gathered powers,  
 Entered Judea seeking me, who then  
 Safe to the rock of Etham was retired ;  
 Not flying, but forecasting in what place  
 To set upon them, what advantaged best.  
 Meanwhile the men of Judah, to prevent  
 The harass of their land, beset me round.  
 I willingly, on some conditions, came  
 Into their hands, and they as gladly yielded me  
 To the Uncircumcised a welcome prey, 260  
 Bound with two cords ; but cords to me were threads  
 Touched with the flame. On their whole host I flew,  
 Unarmed, and with a trivial weapon felled  
 Their choicest youth ; they only lived who fled.  
 Had Judah that day joined, or one whole tribe,  
 They had by this possessed the towers of Gath,  
 And lorded over them whom now they serve.  
 But what more oft, in nations grown corrupt,  
 And by their vices brought to servitude,  
 Than to love bondage more than liberty !— 270  
 Bondage with ease than strenuous liberty ;  
 And to despise, or envy, or suspect  
 Whom God hath of his special favour raised  
 As their deliverer ; if he aught begin,  
 How frequent to desert him, and at last  
 To heap ingratitude on worthiest deeds !  
*Chor.* Thy words to my remembrance bring  
 How Succoth and the fort of Pennël  
 Their great deliverer contemned,  
 The matchless Gideon, in pursuit 280

255. *advantaged.* The subjunctive mood.

265. *Had Judah, etc.* We have been at times almost tempted to read *Israel* here, for Judah was itself only a tribe. Yet this would perhaps be acting with precipitation, for this may be only one among many instances of Milton's accurate knowledge of Hebrew. In *Num.* iv. 18 ; *Judges* xx. 12 ; 1 *Sam.* ix. 21, *shebet* (שִׁבְט), 'tribe,' is used for a lower division of one of the tribes of Israel.

269. *But what, etc.* An evident allusion to England after the Restoration.

275. *How frequent, sc.* is it for them.

278. *How Succoth, etc.* See *Judges* viii. 5 *seq.*

Of Madian and her vanquished kings ;  
 And how ingrateful Ephraïm  
 Had dealt with Jephtha—who by argument,  
 Not worse than by his shield and spear,  
 Defended Israel from the Ammonite—  
 Had not his prowess quelled their pride  
 In that sore battle, when so many died,  
 Without reprieve adjudged to death,  
 For want of well pronouncing Shibboleth.

*Sams.* Of such examples add me to the roll. 290  
 Me easily indeed mine may neglect,  
 But God's proposed deliverance not so.

*Chor.* Just are the ways of God,  
 And justifiable to men ;  
 Unless there be who think not God at all.  
 If any be, they walk obscure ;  
 For of such doctrine never was there school,  
 But the heart of the fool,  
 And no man therein doctor but himself.

Yet more there be who doubt his ways not just, 300  
 As to his own edicts found contradicting ;  
 Then give the reins to wandering thought,  
 Regardless of his glory's diminution,  
 Till, by their own perplexities involved,  
 They ravel more, still less resolved,  
 But never find self-satisfying solution.

As if they would confine the Interminable !  
 And tie him to his own prescript,  
 Who made our laws to bind us, not himself,  
 And hath full right to exempt 310  
 Whom so it pleases him by choice  
 From national obstruction, without taint  
 Of sin or legal debt ;  
 For with his own laws he can best dispense.

283. *And how, etc.* Judges xii. 1 seq.

298. "The fool hath said in his heart, There is no God." Ps. xiv. 1.

299. *And no man, etc.* This, in our opinion, rather tends to mar the dignity of the choral song.

309. *our laws*, i.e. the Law of Moses.

He would not else, who never wanted means,  
 Nor in respect of the enemy just cause,  
 To set his people free,  
 Have prompted this heroic Nazarite,  
 Against his vow of strictest purity,  
 To seek in marriage that fallacious bride,  
 Unclean, unchaste.

320

Down, reason, then ; at least vain reasonings, down ;  
 Though reason here aver  
 That moral verdict quits her of unclean :  
 Unchaste was subsequent, her stain not his.

But see ! here comes thy reverend sire  
 With careful step, locks white as down,  
 Old Manoa. Advise  
 Forthwith how thou oughtest to receive him.

*Sams.* Ay me ! another inward grief, awaked  
 With mention of that name, renews the assault.

330

*Man.* Brethren and men of Dan—for such ye seem,  
 Though in this uncouth place—if old respect,  
 As I suppose, toward your once-gloried friend,  
 My son, now captive, hither hath informed  
 Your younger feet, while mine cast back with age  
 Came lagging after, say if he be here.

*Chor.* As signal now in low dejected state,  
 As erst in highest, behold him where he lies.

*Man.* O miserable change ! Is this the man ?  
 That invincible Samson, far renowned,  
 The dread of Israel's foes, who with a strength  
 Equivalent to Angels' walked their streets,

340

319. *Against his vow, etc.* In the law of the Nazarite (*Numb.* vi.), nothing is said of this kind of purity. The essence of his vow was abstinence from wine and other intoxicating liquors.

324. *That moral, etc.* She was only unclean, as a heathen, in the view of the Mosaic Law, with which God, its author, could dispense (*v.* 314). It is nowhere expressly said in the Bible narrative that she was unchaste ; yet perhaps it represented her as a harlot : see on *Par. Lost*, ix. 1060.

333. *uncouth*, i.e. unknown, strange ; for they, as pious Israelites, were not in the habit of resorting to the towns of the Philistines.

335. *informed*, i.e. directed.

343. *Angels'*. We have made this word a genitive, for such the poet evidently meant it to be.

None offering fight ; who single combatant  
 Duelled their armies ranked in proud array,  
 Himself an army, now unequal match  
 To save himself against a coward armed  
 At one spear's length. O ever-failing trust  
 In mortal strength ! and Oh, what not in man  
 Deceivable and vain ! Nay, what thing good 350  
 Prayed for, but often proves our woe, our bane !  
 I prayed for children, and thought barrenness  
 In wedlock a reproach ; I gained a son,  
 And such a son as all men hailed me happy.  
 Who would be now a father in my stead ?  
 Oh, wherefore did God grant me my request,  
 And as a blessing with such pomp adorned ?  
 Why are his gifts desirable, to tempt  
 Our earnest prayers, then, given with solemn hand  
 As graces, draw a scorpion's tail behind ? 360  
 For this did the Angel twice descend ? for this  
 Ordained thy nurture holy ? as of a plant  
 Select and sacred, glorious for a while,  
 The miracle of men ; then in an hour  
 Ensnared, assaulted, overcome, led bound,  
 Thy foes' derision, captive, poor, and blind,  
 Into a dungeon thrust, to work with slaves.  
 Alas ! methinks whom God hath chosen once  
 To worthiest deeds, if he through frailty err,  
 He should not so o'erwhelm, and as a thrall 370  
 Subject him to so foul indignities ;  
 Be it but for honour's sake of former deeds.  
*Sams.* Appoint not heavenly disposition, father !  
 Nothing of all these evils hath befallen me  
 But justly ; I myself have brought them on,

345. *Duelled.* For it was a single combat on the side of Samson.

354. *And such.* It was "Such a son as all men hailed me happy" in the first edition, but corrected in the Errata.

364. *miracle*, i.e. wonder, admiration.

373. *Appoint.* Warburton says this is *arraign*, *summon to answer* ; Todd, *blame*, *lay the fault on*. We prefer taking it in its ordinary sense, i.e. Do not you arrange or direct the disposition of heavenly things.

Sole author I, sole cause. If aught seem vile,  
 As vile hath been my folly, who have profaned  
 The mystery of God, given me under pledge  
 Of vow, and have betrayed it to a woman,  
 A Canaanite, my faithless enemy. 380  
 This well I knew, nor was at all surprised,  
 But warned by oft experience. Did not she  
 Of Timna first betray me? and reveal  
 The secret wrested from me in her highth  
 Of nuptial love professed, carrying it straight  
 To them who had corrupted her, my spies  
 And rivals? In this other was there found  
 More faith? who also in her prime of love,  
 Spousal embraces, vitiated with gold,  
 Though offered only, by the sent conceived 390  
 Her spurious first-born, Treason against me.  
 Thrice she assayed, with flattering prayers and sighs  
 And amorous reproaches, to win from me  
 My capital secret, in what part my strength  
 Lay stored, in what part summed, that she might know;  
 Thrice I deluded her, and turned to sport  
 Her importunity, each time perceiving  
 How openly, and with what impudence,  
 She purposed to betray me, and—which was worse  
 Than undissembled hate—with what contempt 400  
 She sought to make me traitor to myself.  
 Yet the fourth time, when, mustering all her wiles,  
 With blandished parlies, feminine assaults,

380. *A Canaanite*. An error; the Philistines were not such.

390. *sent*, i. q. *soent*: see on *Par. Lost*, ix. 200.

391. *Her spurious*, etc. Samson, we must remember, is in Scripture given to jesting. Possibly there is an allusion to Juno's conception of *Mars*, who was in some sense spurious, as not being by her husband, but by the smell of a flower: see *Ov. Fast.* v. 229 seq.—*Treason against me*, the name perhaps of her offspring, in the Hebrew manner, and after the humour of Samson.

394. *capital*. No doubt there is here, as Dunster saw, an allusion to his head (*caput*): comp. *Par. Lost*, xii. 383.

402. *mustering*, i. e. displaying, bringing into action: comp. *Par. Lost*, ii. 268.

408. *blandished*, i. e. stored with blandishments.

"And how she *blandishing* by Dunsmore drives along."

*Drayton, Polyolb. Song xiii.—T.*

Tongue-batteries, she surceased not day nor night  
 To storm me over-watched, and wearied out,  
 At times when men seek most repose and rest,  
 I yielded, and unlocked her all my heart,  
 Who, with a grain of manhood well resolved,  
 Might easily have shook off all her snares ;  
 But foul effeminacy held me yoked 410  
 Her bond-slave. O indignity ! O blot  
 To honour and religion ! servile mind  
 Rewarded well with servile punishment !  
 The base degree to which I now am fallen,  
 These rags, this grinding is not yet so base  
 As was my former servitude, ignoble,  
 Unmanly, ignominious, infamous,  
 True slavery, and that blindness worse than this,  
 That saw not how degenerately I served.

*Man.* I cannot praise thy marriage-choices, son, 420  
 Rather approved them not ; but thou didst plead  
 Divine impulsion, prompting how thou mightest  
 Find some occasion to infest our foes.  
 I state not that ; this I am sure, our foes  
 Found soon occasion thereby to make thee  
 Their captive, and their triumph ; thou the sooner  
 Temptation foundest, or over-potent charms,  
 To violate the sacred trust of silence  
 Deposited within thee ; which to have kept  
 Tacit, was in thy power : true ; and thou bearest 430  
 Enough, and more, the burden of that fault.  
 Bitterly hast thou paid, and still art paying,  
 That rigid score ; a worse thing yet remains.—  
 This day the Philistines a popular feast  
 Here celebrate in Gaza ; and proclaim  
 Great pomp, and sacrifice, and praises loud,  
 To Dagon, as their god, who hath delivered  
 Thee, Samson, bound and blind into their hands,

424. *I state not that.* This is rather obscure. It seems to mean, I enter not into that question.—*this*, i.e. of this.

427. *over-potent charms*, sc. inducing or compelling you.

Them out of thine, who slewest them many a slain :  
 So Dagon shall be magnified, and God, 440  
 Besides whom is no god, compared with idols,  
 Disglorified, blasphemed, and had in scorn,  
 By the idolatrous rout amidst their wine ;  
 Which to have come to pass by means of thee,  
 Samson, of all thy sufferings think the heaviest,  
 Of all reproach the most with shame that ever  
 Could have befallen thee and thy father's house.

*Sams.* Father, I do acknowledge and confess  
 That I this honour, I this pomp have brought  
 To Dagon, and advanced his praises high 450  
 Among the Heathen round ; to God have brought  
 Dishonour, obloquy, and oped the mouths  
 Of idolists and atheists ; have brought scandal  
 To Israel, diffidence of God, and doubt  
 In feeble hearts, propense enough before  
 To waver, or fall off and join with idols ;  
 Which is my chief affliction, shame and sorrow,  
 The anguish of my soul, that suffers not  
 Mine eye to harbour sleep, or thoughts to rest.  
 This only hope relieves me, that the strife 460  
 With me hath end ; all the contest is now  
 'Twixt God and Dagon. Dagon hath presumed,  
 Me overthrown, to enter lists with God,  
 His deity comparing and preferring  
 Before the God of Abraham : He, be sure,  
 Will not connive or linger, thus provoked,  
 But will arise, and his great name assert.  
 Dagon must stoop, and shall ere long receive  
 Such a discomfit, as shall quite despoil him  
 Of all these boasted trophies won on me, 470  
 And with confusion blank his worshipers.

*Man.* With cause this hope relieves thee, and these words  
 I as a prophecy receive ; for God—

453. *idolists*, i.e. idolaters : comp. *idolism*, *Par. Reg.* iv. 234.

466. *connive*, i.e. wink, close his eyes, *connives*. In what follows there is perhaps an allusion to the narrative in 1 *Sam.* v.

471. *blank*, i.e. make turn pale, *blanchir*, Fr.

Nothing more certain—will not long defer  
 To vindicate the glory of his name  
 Against all competition, nor will long  
 Endure it doubtful whether God be Lord,  
 Or Dagon. But for thee what shall be done?  
 Thou must not in the mean while, here forgot,  
 Lie in this miserable loathsome plight, 480  
 Neglected. I already have made way  
 To some Philistian lords, with whom to treat  
 About thy ransom: well they may by this  
 Have satisfied their utmost of revenge,  
 By pains and slaveries, worse than death, inflicted  
 On thee, who now no more canst do them harm.

*Sams.* Spare that proposal, father; spare the trouble  
 Of that solicitation. Let me here,  
 As I deserve, pay on my punishment;  
 And expiate, if possible, my crime, 490  
 Shameful garrulity. To have revealed  
 Secrets of men, the secrets of a friend,  
 How heinous had the fact been, how deserving  
 Contempt and scorn of all, to be excluded  
 All friendship, and avoided as a blab,  
 The mark of fool set on his front! But I  
 God's counsel have not kept, his holy secret  
 Presumptuously have published, impiously,  
 Weakly at least and shamefully,—a sin  
 That Gentiles in their parables condemn 500  
 To their Abyss and horrid pains confined.

*Man.* Be penitent, and for thy fault contrite,  
 But act not in thy own affliction, son.  
 Repent the sin, but if the punishment  
 Thou canst avoid, self-preservation bids;

477. *God be Lord, etc.*, i.e. whether God (i.e. the true God) be as we maintain our God, Lord (i.e. Jehovah), or *their* god Dagon.

500. *That Gentiles, etc.* Alluding to Tantalus, who was said to have been punished for betraying the secrets of the gods: see our *Mythology*, p. 393.—*condemn, etc.*, i.e. sentence to be confined and punished in their Abyss, i.e. Erebus.—*confined*, i.e. to be confined, or perhaps banished? *confined*, It.

508. *But act, etc.*, i.e. be not an agent in afflicting thyself.

505. *bids*, sc. thee do so.



Or the execution leave to high disposal,  
 And let another hand, not thine, exact  
 Thy penal forfeit from thyself. Perhaps  
 God will relent, and quit thee all his debt;  
 Who ever more approves and more accepts 510  
 —Best pleased with humble and filial submission—  
 Him who, imploring mercy, sues for life,  
 Than who, self-rigorous, chooses death as due;  
 Which argues over-just, and self-displeased  
 For self-offence, more than for God offended.  
 Reject not then what offered means. Who knows  
 But God hath set before us to return thee  
 Home to thy country and his sacred house?  
 Where thou mayest bring thy offerings, to avert  
 His further ire, with prayers and vows renewed. 520

*Sams.* His pardon I implore; but as for life,  
 To what end should I seek it?—when in strength  
 All mortals I excelled, and great in hopes,  
 With youthful courage, and magnanimous thoughts  
 Of birth from Heaven foretold, and high exploits,  
 Full of divine instinct, after some proof  
 Of acts indeed heroic, far beyond  
 The sons of Anak, famous now and blazed,  
 Fearless of danger, like a petty god  
 I walked about, admired of all and dreaded 530  
 On hostile ground, none daring my affront:—  
 Then, swollen with pride, into the snare I fell  
 Of fair fallacious looks, venereal trains,  
 Softened with pleasure and voluptuous life;  
 At length to lay my head and hallowed pledge  
 Of all my strength in the lascivious lap

509. *his debt*, i.e. thy debt to him. Possibly he dictated '*thy* debt.'

512. *Him who*, etc. As in the cases of David and Hezekiah.

516. *what offered means*, i.e. whatever means may be offered.

518. *hath set*, etc., i.e. hath made it our task.

531. *my affront*, i.e. to affront or face me: see on *Par. Lost*, i. 391.

533. *venereal trains*, i.e. artifices of love and desire: see on *Par. Lost*, xi.

624.

535. *At length*, etc., i.e. so as finally, at last to lay, etc.—*hallowed*. In the original edition *hollow*.

Of a deceitful concubine, who shore me  
 Like a tame wether, all my precious fleece,  
 Then turned me out ridiculous, despoiled,  
 Shaven, and disarmed among mine enemies. 540

*Chor.* Desire of wine and all delicious drinks,  
 Which many a famous warrior overturns,  
 Thou couldest repress; nor did the dancing ruby,  
 Sparkling, out-poured, the flavour, or the smell,  
 Or taste, that cheers the hearts of gods and men,  
 Allure thee from the cool crystalline stream.

*Sams.* Wherever fountain or fresh current flowed  
 Against the eastern ray, translucent, pure  
 With touch ethereal of Heaven's fiery rod,  
 I drank, from the clear milky juice allaying 550  
 Thirst, and refreshed; nor envied them the grape  
 Whose heads that turbulent liquor fills with fumes.

*Chor.* O madness! to think use of strongest wines  
 And strongest drinks our chief support of health;  
 When God with these forbidden made choice to rear

537. *shore me*, i.e. shore for me.

545. *Or taste, etc.* "Should I leave my wine, which cheereth God and man."  
*Judges ix. 13.* Milton's version is the more faithful, for the Hebrew substantives are both plural, and possibly meant men of all ranks, high and low; for *Elohim* frequently signifies princes, great men. On *and*, see Note I. at end of Poem.

547. "O liquidi cristalli, onde s'estingua  
 L'ardente sete a' miseri mortali!  
 Ma più salubre è se tra vive pietre  
 Rompendo l'argentate e fredde corna  
 Incontro il nuovo sol che il puro argento  
 Co' raggi indora." *Tasso, Il Mondo Creato, iii.—Th.*

549. *Λαμπρά μὲν ἀκτὶς ἡλίου, καθὼν σαφὴς,  
 Ἐβαλλε γαῖαν. Eur. Sup. 650.—D.*

550. *from, etc.* This is certainly a strange periphrasis for, pure running water. He had however already, in *Par. Lost* (v. 806), termed water 'milky stream,' as resembling milk in sweetness; but 'juice' for fluid is surely a strong oxymoron, but he uses it with reference to the juice of the grape, to which he opposes it. He probably at this time also had Æschylus read to him, who was addicted to the use of strong figures.

551. *refreshed*, This is either, being refreshed, or refreshed myself. May he not have dictated 'and refreshed, nought envied'?

552. *that turbulent liquor*, i.e. wine, the product of the 'grape,' in which it is included.

His mighty champion, strong above compare,  
Whose drink was only from the liquid brook.

*Sams.* But what availed this temperance, not complete  
Against another object more enticing ?

What boots it at one gate to make defence, 560  
And at another to let in the foe,

Effeminately vanquished ? by which means,  
Now blind, disheartened, shamed, dishonoured, quelled,

To what can I be useful ? wherein serve  
My nation, and the work from Heaven imposed ?

But to sit idle on the household hearth,  
A burdenous drone ; to visitants a gaze,

Or pitied object, these redundant locks,  
Robustious to no purpose, clustering down,

Vain monument of strength ; till length of years 570  
And sedentary numbness craze my limbs,

To a contemptible old age obscure.

Here rather let me drudge, and earn my bread ;

Till vermin, or the draff of servile food,

Consume me, and oft-invoked death

565. *the work*, sc. advance or perform. Zeugma.

566. *But to sit idle*. This connects with 'serve.'—*household hearth*. We cannot persuade ourselves that this was not the phrase (instead of the meaningless *brother's guard*) that Shakespeare used in the following passage of his *Coriolanus* :—

" Where I find him, were it  
At home, upon my *brother's guard*, even there,  
Against the hospitable canon, would I  
Wash my fierce hand in his heart." i. 10.

It was on the hearth that Aufidius *did* find him.

567. *burdenous*, same as *burdensome*.

569. *robustious*. Drayton had used this word.

" Cast from my seat, in some *robustious* course "

*Bar. Wars*, v. 85.—*T.*

571. *craze*. See on *Par. Lost*, xii. 210.

574. *draff*. This is interpreted *refuse*, and Dunster quotes :—

" Why should I sowen *draff* out of my fist ?  
When I may sowen wheat if that me list."

*Chauc. Proh. Pers. Tale.*

" You would think I had a hundred and fifty tattered prodigals come from swine-keeping, from eating *draff* and husks." 2 *Hen. IV.* iv. 2. In Dutch, however, and the Northern languages, *draff* is what we call *brewer's grains*, and this seems to be the true meaning.

Hasten the welcome end of all my pains.

*Man.* Wilt thou then serve the Philistines with that gift  
Which was expressly given thee to annoy them?

Better at home lie bed-rid, not only idle,  
Inglorious, unemployed, with age outworn. 580

But God, who caused a fountain at thy prayer  
From the dry ground to spring, thy thirst to allay

After the brunt of battle, can as easy

Cause light again within thy eyes to spring,

Wherewith to serve him better than thou hast.

And I persuade me so; why else this strength

Miraculous yet remaining in those locks?

His might continues in thee not for nought,

Nor shall his wondrous gifts be frustrate thus.

*Sams.* All otherwise to me my thoughts portend; 590

That these dark orbs no more shall treat with light,

Nor the other light of life continue long,

But yield to double darkness nigh at hand:

So much I feel my genial spirits droop,

My hopes all flat, Nature within me seems

In all her functions weary of herself;

My race of glory run, and race of shame,

And I shall shortly be with them that rest.

*Man.* Believe not these suggestions, which proceed  
From anguish of the mind and humours black, 600

That mingle with thy fancy. I, however,

Must not omit a father's timely care

To prosecute the means of thy deliverance,

By ransom or how else. Mean while be calm,

And healing words from these thy friends admit.

*Sams.* Oh! that torment should not be confined

581. *But God, etc.* Milton here follows the Targumist, and those commentators who understood the place (*Judges* xv. 19) as speaking of a rock or height resembling a jawbone in form.

589. *frustrate*, i.e. frustrated, made vain.

591. *treat*, i.e. have dealings; *trattare*, It.

600. *humours black*. These were the physics of the time, transmitted from the ancients, who imagined that the mind was affected by fumes that ascended from black humours, and was thus rendered melancholy. See the passage from Burton quoted by Todd.

To the body's wounds and sores,  
 With maladies innumerable,  
 In heart, head, breast, and reins;  
 But must secret passage find  
 To the inmost mind,  
 There exercise all his fierce accidents,  
 And on her purest spirits prey,  
 As on entrails, joints, and limbs,  
 With answerable pains, but more intense,  
 Though void of corporal sense.

610

My griefs not only pain me  
 As a lingering disease,  
 But, finding no redress, ferment and rage;  
 Nor less than wounds immedicable  
 Rankle, and fester, and gangrene,  
 To black mortification.  
 Thoughts, my tormentors, armed with deadly stings,  
 Mangle my apprehensive tenderest parts,  
 Exasperate, exulcerate, and raise  
 Dire inflammation, which no cooling herb  
 Or medicinal liquor can assuage,  
 Nor breath of vernal air from snowy Alp.  
 Sleep hath forsook and given me o'er  
 To death's benumbing opium as my only cure;  
 Thence faintings, swoonings of despair,  
 And sense of Heaven's desertion.

620

630

I was his nursling once, and choice delight,  
 His destined from the womb,  
 Promised by heavenly message twice descending.  
 Under his special eye

612. *accidents*. He here uses this word in its scholastic sense, as indicating the powers and qualities which are not of the essence of the subject; or perhaps in the sense of attacks of disease; *accidenties*, Sp.; *accès*, Fr.

624. *apprehensive, etc.*, i.e. the parts that can apprehend, the mind.

627. *medicinal*. This is spelt *med'cinal* in the first edit., and Todd says that Milton always spelt it *medicinal* in his prose works: comp. *Comus*, v. 636. Still we have ventured to print it at full length, for the rhythm plainly requires that the line should be of five feet.

628. *Alp*, i.e. mountain in general: see on *Par. Lost*, ii. 620.

635. *message*, i.e. messenger, angel.—*twice*. *Judges* xiii. 3, 9.

Abstemious I grew up, and thrived amain.  
 He led me on to mightiest deeds,  
 Above the nerve of mortal arm,  
 Against the Uncircumcised, our enemies. 640  
 But now hath cast me off, as never known,  
 And to those cruel enemies,  
 Whom I by his appointment had provoked,  
 Left me all helpless, with the irreparable loss  
 Of sight, reserved alive to be repeated  
 The subject of their cruelty or scorn.  
 Nor am I in the list of them that hope;  
 Hopeless are all my evils, all remediless.  
 This one prayer yet remains, might I be heard,  
 No long petition, speedy death, 650  
 The close of all my miseries, and the balm.

*Chor.* Many are the sayings of the wise,  
 In ancient and in modern books inrolled,  
 Extolling patience as the truest fortitude;  
 And to the bearing well of all calamities,  
 All chances incident to man's frail life,  
 Consolatories writ  
 With studied argument, and much persuasion sought, .  
 Lenient of grief and anxious thought.  
 But with the afflicted in his pangs their sound 660  
 Little prevails, or rather seems a tune  
 Harsh, and of dissonant mood from his complaint;  
 Unless he feel within  
 Some source of consolation from above,  
 Secret refreshings, that repair his strength,

637. *Abstemious*. He uses this in its original Latin sense, refraining from wine.

645. *repeated*, i.e. repeatedly.

652. *Many, etc.* The poet seems to have forgotten that Samson's was not a literary age.

658. *and much*, i.e. and many persuasive arguments are sought after, looked for.

659. "Sunt verba et voces quibus hunc lenire dolorem  
 Possis." *Hor. Ep. i. 1, 84.—N.*

660. *But with*. In first edition, *But to*, corrected in the Errata.

662. *mood*, i.q. mode, as the Doric, Æolian mode.

And fainting spirits uphold.

God of our fathers, what is man !  
 That thou toward him with hand so various—  
 Or might I say contrarious?—  
 Temperest thy providence through his short course ; 670  
 Not evenly, as thou rulest  
 The angelic orders and inferior creatures mute,  
 Irrational and brute.  
 Nor do I name of men the common rout,  
 That, wandering loose about,  
 Grow up and perish, as the summer-fly,  
 Heads without name, no more remembered ;  
 But such as thou hast solemnly elected,  
 With gifts and graces eminently adorned,  
 To some great work, thy glory, 680  
 And people's safety, which in part they effect.  
 Yet toward these thus dignified thou oft,  
 Amidst their highth of noon,  
 Changest thy countenance and thy hand, with no regard  
 Of highest favours past  
 From thee on them, or them to thee of service.  
 Nor only dost degrade them, or remit  
 To life obscured, which were a fair dismission ;  
 But throwest them lower than thou didst exalt them high,  
 Unseemly falls in human eye, 690  
 Too grievous for the trespass or omission ;  
 Oft leavest them to the hostile sword  
 Of heathen and profane, their carcasses  
 To dogs and fowls a prey, or else captived,  
 Or to the unjust tribunals, under change of times,  
 And condemnation of the ingrateful multitude.  
 If these they 'scape, perhaps in poverty  
 With sickness and disease, thou bowest them down,  
 Painful diseases and deformed,  
 In crude old age ; 700

677. *Heads.* In the sense of *capita*, for persons, ἀμύνητα κάρηνα.

687. *remit*, i.e. send back, *remitto*.

698.

Ἀνθρώπους δ' ἐλάττω τέρχῃ κύνεσσιν

Οἰωνοῖσι τε πᾶσι. Il. i. 4.—N.

Though not disordinate, yet causeless suffering  
 The punishment of dissolute days. In fine,  
 Just or unjust, alike seem miserable,  
 For oft alike both come to evil end.

So deal not with this once thy glorious champion,  
 The image of thy strength, and mighty minister.  
 What do I beg? how hast thou dealt already!  
 Behold him in this state calamitous, and turn  
 His labours, for thou canst, to peaceful end.

But who is this? what thing of sea or land? 710  
 —Female of sex it seems—

That so bedecked, ornate, and gay,  
 Comes this way sailing,  
 Like a stately ship  
 Of Tarsus, bound for the isles  
 Of Javan or Gadire,  
 With all her bravery on, and tackle trim,  
 Sails filled, and streamers waving,  
 Courted by all the winds that hold them play,  
 An amber sent of odorous perfume 720

700. *crude*, i.e. raw, unripe, before its due time, *crudus*.

701. *Though not, etc.*, i.e. though they have not been disordinate (i.e. irregular), and have not therefore given cause for it, yet they suffer what is the usual result of dissolute days. He alludes here probably to his own gout. In the whole passage he has in view the condition of himself and his party after the Restoration.

715. *Tarsus*, i.e. Tarshish, which he avoided from his dislike to the sound *sh*; see *Life of Milton*, p. 439. He seems to have agreed with those who thought that Tarshish was Tarsus in Cilicia, instead of Tartessus in Spain. In the Bible, 'ships of Tarshish' signify large sea-going vessels in general.—*the isles, etc.*, i.e. the isles and coasts of Greece and Lesser Asia. Javan (pr. *Yawan*) is 'Idones, 'Iones, the Ionians. As these were the best-known of the Greeks in the South, their name was given to the whole people, just as the Greeks themselves called all the subjects of the King of Persia, Medes.—*Gadire, Gadelpa*, Gades, Cadiz.

717. *bravery*, i.e. finery, ornament.—*trim*. See on *L'Alleg.* c. 75. 'Tackle trim' is having her tackle all well-set and in good order. This whole passage resembles the following in the prose works:—"They [the bishops] would request us to endure still the rustling of their silken cassocks, and that we would burst our midriffs rather than laugh to see them under sail in all their lawn and sarcenet, their shrouds and tackle, with a geometrical rhomboides upon their heads." *Of Reform in England*, book ii.

719. *hold them play*, i.e. hold them in play.

720. *amber*, i.e. ambergris: see on *Par. Reg.* ii. 344. Amber is scentless.



Her harbinger, a damsel train behind,  
 Some rich Philistian matron she may seem ;—  
 And now at nearer view, no other certain  
 Than Dalila thy wife.

*Sams.* My wife! my traitress; let her not come near me.

*Chor.* Yet on she moves, now stands and eyes thee fixed,  
 About to have spoke; but now, with head declined,  
 Like a fair flower surcharged with dew, she weeps,  
 And words addressed seem into tears dissolved,  
 Wetting the borders of her silken veil. 730

But now again she makes address to speak.

*Dal.* With doubtful feet and wavering resolution  
 I came, still dreading thy displeasure, Samson,  
 Which to have merited, without excuse,  
 I cannot but acknowledge; yet if tears  
 May expiate—though the fact more evil drew  
 In the perverse event than I foresaw—  
 My penance hath not slackened, though my pardon  
 No way assured. But conjugal affection,  
 Prevailing over fear and timorous doubt, 740  
 Hath led me on, desirous to behold  
 Once more thy face, and know of thy estate,  
 If aught in my ability may serve  
 To lighten what thou sufferest, and appease  
 Thy mind with what amends is in my power,  
 Though late, yet in some part to recompense  
 My rash, but more unfortunate, misdeed.

*Sams.* Out, out, hyæna! these are thy wonted arts,  
 And arts of every woman false like thee,  
 To break all faith, all vows, deceive, betray, 750  
 Then, as repentant, to submit, beseech,  
 And reconcilement move with feigned remorse,  
 Confess, and promise wonders in her change,—

721. *her harbinger*, i.e. preceding her and announcing her approach.

748. *hyæna*. This animal was said to imitate the mournful tones of the human voice, in order to draw people to it that it might devour them. Samson then means that Dalila is trying to deceive him by assuming the appearance of grief. In the remainder of the speech, the poet had evidently in view and strong recollection the conduct of his first wife.

Not truly penitent, but chief to try  
 Her husband, how far urged his patience bears,  
 His virtue or weakness which way to assail.  
 Then, with more cautious and instructed skill,  
 Again transgresses, and again submits ;  
 That wisest and best men, full oft beguiled,  
 With goodness principled not to reject 760  
 The penitent, but ever to forgive,  
 Are drawn to wear out miserable days,  
 Entangled with a poisonous bosom-snake ;  
 If not by quick destruction soon cut off,  
 As I by thee, to ages an example.

*Dal.* Yet hear me, Samson ; not that I endeavour  
 To lessen or extenuate my offence,  
 But that, on the other side, if it be weighed  
 By itself, with aggravations not surcharged,  
 Or else with just allowance counterpoised, 770  
 I may, if possible, thy pardon find  
 The easier toward me, or thy hatred less.—  
 First granting, as I do, it was a weakness  
 In me, but incident to all our sex,  
 Curiosity, inquisitive, importune  
 Of secrets, then with like infirmity  
 To publish them—both common female faults—  
 Was it not weakness also to make known,  
 For importunity, that is for nought,  
 Wherein consisted all thy strength and safety ? 780  
 To what I did thou shewedst me first the way.  
 But I to enemies revealed, and should not ;—  
 Nor shouldst thou have trusted that to woman's frailty ;  
 Ere I to thee, thou to thyself wast cruel.  
 Let weakness then with weakness come to parle,  
 So near related, or the same of kind ;  
 Thine forgive mine, that men may censure thine  
 The gentler, if severely thou exact not  
 More strength from me than in thyself was found.  
 And what if love, which thou interpretest hate, 790

785. *parle*, i.e. *parley* : see on *Par. Lost*, vi. 296.

The jealousy of love, powerful of sway  
 In human hearts, nor less in mine toward thee,  
 Caused what I did! I saw thee mutable  
 Of fancy, feared lest one day thou wouldst leave me  
 As her at Timna; sought by all means therefore  
 How to endear, and hold thee to me firmest.  
 No better way I saw than by importuning  
 To learn thy secrets, get into my power  
 Thy key of strength and safety. Thou wilt say,  
 Why then revealed?—I was assured by those 800  
 Who tempted me, that nothing was designed  
 Against thee but safe custody and hold.  
 That made for me; I knew that liberty  
 Would draw thee forth to perilous enterprises,  
 While I at home sat full of cares and fears,  
 Wailing thy absence in my widowed bed;  
 Here I should still enjoy thee, day and night,  
 Mine and love's prisoner, not the Philistines',  
 Whole to myself, unhazarded abroad,  
 Fearless at home of partners in my love. 810  
 These reasons in love's law have passed for good,  
 Though fond and reasonless to some perhaps;  
 And love hath oft, well meaning, wrought much woe,  
 Yet always pity or pardon hath obtained.  
 Be not unlike all others, not austere  
 As thou art strong, inflexible as steel.  
 If thou in strength all mortals dost exceed,  
 In uncompassionate anger do not so.

*Sams.* How cunningly the sorceress displays  
 Her own transgressions, to upbraid me mine!— 820  
 That malice, not repentance, brought thee hither,  
 By this appears. I gave, thou sayest, the example,  
 I led the way; bitter reproach, but true;  
 I to myself was false ere thou to me.  
 Such pardon therefore as I give my folly,

811. *for good*, sc. with people in general.—*fond*, i.e. foolish.

817. Εἰ δέ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν ἔδοντες  
 Τοῦνεκά οἱ προθέουσιν δυνεῖδεν μὴ θῆσθαι. *Il.* i. 290.—*K.*

Take to thy wicked deed ; which when thou seest  
 Impartial, self-severe, inexorable,  
 Thou wilt renounce thy seeking, and much rather  
 Confess it feigned. Weakness is thy excuse,  
 And I believe it,—weakness to resist 830  
 Philistian gold. If weakness may excuse,  
 What murderer, what traitor, parricide,  
 Incestuous, sacrilegious, but may plead it ?  
 All wickedness is weakness ; that plea therefore  
 With God or man will gain thee no remission.  
 But love constrained thee ;—call it furious rage  
 To satisfy thy lust ; love seeks to have love.  
 My love how couldest thou hope ? who tookest the way  
 To raise in me inexpiable hate,  
 Knowing, as needs I must, by thee betrayed. 840  
 In vain thou strivest to cover shame with shame,  
 Or by evasions thy crime uncoverest more.

*Dal.* Since thou determinest weakness for no plea  
 In man or woman, though to thy own condemning,  
 Hear what assaults I had, what snares besides,  
 What sieges girt me round, ere I consented ;  
 Which might have awed the best-resolved of men,  
 The constantest, to have yielded without blame.  
 It was not gold, as to my charge thou layest,  
 That wrought with me. Thou knowest the magistrates  
 And princes of my country came in person, 851  
 Solicited, commanded, threatened, urged,  
 Adjured by all the bonds of civil duty  
 And of religion ; pressed how just it was,  
 How honourable, how glorious, to entrap  
 A common enemy, who had destroyed  
 Such numbers of our nation ; and the priest

840. *knowing*, sc. myself.

841. *In vain, etc.*, i.e. It is in vain that thou triest to excuse one shameful act by another, or hast recourse to evasions which only the more fully display thy crime. As *Or* (v. 842) does not connect well with what precedes, several editions before Newton's read *for*, but that would require *thou* before 'uncoverest.' We suspect that here, as elsewhere, *and* was the word dictated by the poet : see Final Note I.

Was not behind, but ever at my ear,  
 Preaching how meritorious with the gods  
 It would be to ensnare an irreligious 860  
 Dishonourer of Dagon. What had I  
 To oppose against such powerful arguments?  
 Only my love of thee held long debate,  
 And combated in silence all these reasons  
 With hard contest. At length that grounded maxim,  
 So rife and celebrated in the mouths  
 Of wisest men, that to the public good  
 Private respects must yield, with grave authority  
 Took full possession of me and prevailed;  
 Virtue, as I thought, truth, duty, so enjoining. 870

*Sams.* I thought where all thy circling wiles would end;  
 In feigned religion, smooth hypocrisy!  
 But had thy love, still odiously pretended,  
 Been, as it ought, sincere, it would have taught thee  
 Far other reasonings, brought forth other deeds.—  
 I, before all the daughters of my tribe  
 And of my nation, chose thee from among  
 My enemies, loved thee, as too well thou knewest,  
 Too well; unbosomed all my secrets to thee,  
 Not out of levity, but overpowered 880  
 By thy request, who could deny thee nothing;  
 Yet now am judged an enemy. Why then  
 Didst thou at first receive me for thy husband,  
 Then, as since then, thy country's foe professed?  
 Being once a wife, for me thou wast to leave  
 Parents and country; nor was I their subject,  
 Nor under their protection but my own,  
 Thou mine, not theirs. If aught against my life  
 Thy country sought of thee, it sought unjustly,  
 Against the law of nature, law of nations; 890  
 No more thy country, but an impious crew  
 Of men conspiring to uphold their state  
 By worse than hostile deeds, violating the ends  
 For which our country is a name so dear;  
 Not therefore to be obeyed. But zeal moved thee;

To please thy gods thou didst it.—Gods unable  
 To acquit themselves and prosecute their foes  
 But by ungodly deeds, the contradiction  
 Of their own deity, gods cannot be ;  
 Less therefore to be pleased, obeyed, or feared. 900  
 These false pretexts and varnished colours failing,  
 Bare in thy guilt how foul must thou appear!

*Dal.* In argument with men a woman ever  
 Goes by the worse, whatever be her cause.

*Sams.* For want of words no doubt, or lack of breath—  
 Witness when I was worried with thy peals.

*Dal.* I was a fool, too rash, and quite mistaken  
 In what I thought would have succeeded best.  
 Let me obtain forgiveness of thee, Samson ;  
 Afford me place to shew what recompense 910  
 Toward thee I intend for what I have misdone,  
 Misguided ; only what remains past cure  
 Bear not too sensibly, nor still insist  
 To afflict thyself in vain. Though sight be lost,  
 Life yet hath many solaces, enjoyed  
 Where other senses want not their delights,  
 At home, in leisure and domestic ease,  
 Exempt from many a care and chance, to which  
 Eye-sight exposes daily men abroad.  
 I to the lords will intercede, not doubting 920  
 Their favourable ear, that I may fetch thee  
 From forth this loathsome prison-house, to abide  
 With me, where my redoubled love and care,  
 With nursing diligence, to me glad office,  
 May ever tend about thee to old age,  
 With all things grateful cheered, and so supplied,  
 That, what by me thou hast lost, thou least shalt miss.

*Sams.* No, no, of my condition take no care ;

897. *To acquit themselves*, sc. like gods. "Be strong, and *quit yourselves* like men, O ye Philistines." 1 *Sam.* iv. 9. *Comp.* v. 1709.

906. *peals*. See on v. 236.

910. *Afford, etc.* "He found no *place of repentance*, though he sought it carefully with tears." *Heb.* xii. 17.

915. *enjoyed*, i.e. to be enjoyed. See Note II. on *Par. Lost*, I.

It fits not; thou and I long since are twain.  
 Nor think me so unwary or accursed, 930  
 To bring my feet again into the snare  
 Where once I have been caught: I know thy trains,  
 Though dearly to my cost, thy gins, and toils.  
 Thy fair enchanted cup, and warbling charms,  
 No more on me have power, their force is nulled;  
 So much of adder's wisdom I have learned,  
 To fence my ear against thy sorceries.  
 If in my flower of youth and strength, when all men  
 Loved, honoured, feared me, thou alone couldst hate me,  
 Thy husband, slight me, sell me, and forgo me, 940  
 How wouldst thou use me now, blind, and thereby  
 Deceivable, in most things as a child  
 Helpless, thence easily contemned and scorned,  
 And last neglected! How wouldst thou insult,  
 When I must live uxorious to thy will  
 In perfect thralldom! How again betray me,  
 Bearing my words and doings to the lords,  
 To gloss upon, and, censuring, frown or smile!  
 This jail I count the house of liberty  
 To thine, whose doors my feet shall never enter. 950  
*Dal.* Let me approach at least, to touch thy hand.  
*Sams.* Not for thy life, lest fierce remembrance wake  
 My sudden rage to tear thee joint by joint.  
 At distance I forgive thee, go with that;  
 Bewail thy falsehood, and the pious works  
 It hath brought forth to make thee memorable,  
 Among illustrious women, faithful wives.  
 Cherish thy hastened widowhood with the gold  
 Of matrimonial treason;—so farewell.

932. *trains.* See v. 533.—*gins*, i.e. engines, artifices.—*toils*, i.e. nets, *tele*.

934. *Thy fair, etc.* Alluding to Circe and the Sirens.—*nulled*, i.e. annulled, made of no effect.

936. "They are like the deaf *adder* that stoppeth her ear; which will not hearken to the voice of charmers, charming never so wisely." *Ps.* lviii. 4.—*N.*

944. *last*, i.e. at last, in fine.—*insult*, sc. over me.

948. *censuring*, i.e. passing their opinions on.

949. *This jail.* Indicating the prison which was nigh at hand: comp. v. 922.

950. *To thine*, i.e. compared to thine. See on *Comus*, v. 506.

*Dal.* I see thou art implacable, more deaf 960  
 To prayers than winds and seas ; yet winds to seas  
 Are reconciled at length, and sea to shore :  
 Thy anger, unappeasable, still rages,  
 Eternal tempest, never to be calmed.  
 Why do I humble thus myself, and, suing  
 For peace, reap nothing but repulse and hate ?  
 Bid go with evil omen, and the brand  
 Of infamy upon my name denounced.  
 To mix with thy concernments I desist  
 Henceforth, nor too much disapprove my own. 970  
 Fame, if not double-faced, is double-mouthed,  
 And with contrary blast proclaims most deeds ;  
 On both his wings, one black, the other white,  
 Bears greatest names in his wild aery flight.  
 My name perhaps among the circumcised,  
 In Dan, in Judah, and the bordering tribes,  
 To all posterity may stand defamed,  
 With malediction mentioned, and the blot  
 Of falsehood most unconjugal traduced.  
 But in my country, where I most desire, 980  
 In Ecron, Gaza, Asdod, and in Gath,  
 I shall be named among the famousest  
 Of women, sung at solemn festivals,  
 Living and dead recorded, who, to save  
 Her country from a fierce destroyer, chose  
 Above the faith of wedlock-bands ; my tomb  
 With odours visited and annual flowers ;  
 Not less renowned than in mount Ephraim  
 Jael, who with inhospitable guile

972. *contrary*, opposite, different, *contrarius*.

973. *his wings*. Milton seems to stand alone in making Fame masculine, and with wings of different colours. But his Fame is probably Shakespeare's Rumour : see *Life of Milton*, p. 304.—*one black, etc.* He may have dictated 'one white,' etc., and so have avoided the rime.

982. 'ΑΛΛ', ὃ μέγιστον ἐκπρέπουσ' εὐψυχίας,

Πασῶν γυναικῶν, ἴσθι τιμωτάτη

Καὶ ζῶσ' ὅφ' ἡμῶν καὶ θανούσ' ἔσει πολλύ. Eur. *Herac.* 597.—D.

988. *Not less, etc.*, i.e. Jael was renowned, celebrated in Mount Ephraim. It is not meant that she abode there.



Smote Sisera sleeping, through the temples nailed. 990  
 Nor shall I count it heinous to enjoy  
 The public marks of honour and reward  
 Conferred upon me, for the piety  
 Which to my country I was judged to have shewn.  
 At this whoever envies or repines,  
 I leave him to his lot, and like my own.

*Chor.* She is gone,—a manifest serpent by her sting,  
 Discovered in the end, till now concealed !

*Sams.* So let her go. God sent her to debase me,  
 And aggravate my folly, who committed 1000  
 To such a viper his most sacred trust.  
 Of secrecy, my safety and my life.

*Chor.* Yet beauty, though injurious, hath strange power,  
 After offence returning, to regain  
 Love once possessed, nor can be easily  
 Repulsed, without much inward passion felt,  
 And secret sting of amorous remorse.

*Sams.* Love-quarrels oft in pleasing concord end,  
 Not wedlock-treachery endangering life.

*Chor.* It is not virtue, wisdom, valour, wit, 1010  
 Strength, comeliness of shape, or amplest merit,  
 That woman's love can win or long inherit ;  
 But what it is, hard is to say,  
 Harder to hit,  
 —Which way soever men refer it—

Much like thy riddle, Samson, in one day  
 Or seven, though one should musing sit.

If any of these, or all, the Timnian bride  
 Had not so soon preferred

Thy paranymp, worthless to thee compared, 1020

993. *piety*, i.e. duteous affection, *pistas*.

995. "Ὅτε δὲ μὴ τὰδ' ἐστὶν ἐν γνώμῃ φίλα,  
 Κεῖνός τ' ἐκείνα στεργέτω, καὶ γὰρ τὰδε. *Soph. Aj.* 1038.—C.

1008. "Amantium iræ amoris integratio est." *Ter. And.* iii. 3, 23.—N.

1010. *wit*, i.e. mental powers ; *esprit*, Fr.

1012. *inherit*, i.e. possess. See on *Comus*, v. 334.

1016. *in one day*. This connects with 'hit,' v. 1003.

1020. *Thy paranymp*, i.e. thy bridesman. The word in Scripture is simply

Successor in thy bed,  
 Nor both so loosely disallied  
 Their nuptials, nor this last so treacherously  
 Had shorn the fatal harvest of thy head.  
 Is it for that such outward ornament  
 Was lavished on their sex, that inward gifts  
 Were left for haste unfinished, judgement scant,  
 Capacity not raised to apprehend  
 Or value what is best  
 In choice, but ofttest to affect the wrong? 1030  
 Or was too much of self-love mixed,  
 Of constancy no root infixed,  
 That either they love nothing, or not long?  
 Whate'er it be, to wisest men and best,  
 Seeming at first all heavenly under virgin veil,  
 Soft, modest, meek, demure,  
 Once joined, the contrary she proves, a thorn  
 Intestine, far within defensive arms  
 A cleaving mischief, in his way to virtue  
 Adverse and turbulent; or by her charms 1040  
 Draws him awry enslaved  
 With dotage, and his sense depraved  
 To folly and shameful deeds which ruin ends.  
 What pilot so expert but needs must wreck,  
 Embarked with such a steers-mate at the helm!  
 Favoured of Heaven! who finds  
 One virtuous, rarely found,

*companion*, and it is not the bride herself, but her father, that is said to have preferred him.

1025.

"E tu, Natura,

Negligente maestra, perchè solo  
 A le donne nel volto e in quel di fuori  
 Ponesti quanto in loro è di gentile,  
 Di mansueto e di cortese; e tutte  
 L'altre parti obbliasti?" *Tasso, Aminta*, iii. 1.—*T.*

1037. *a thorn intestine*. "A thorn in the flesh." 2 *Cor.* xii. 7.

1039. *As*, i.e. her husband's, included in 'wisest,' etc., v. 1034. In the whole of this passage it is almost impossible not to recognize the reference to the poet's first wife.

1044. *pilot*, i.e. master of a ship, κυβερνήτης.

1046. *Favoured*, etc. *Comp. Prov.* xxxi. 10 *seq.*

That in domestic good combines.  
 Happy that house ! his way to peace is smooth.  
 But virtue, which breaks through all opposition, 1050  
 And all temptation can remove,  
 Most shines, and most is acceptable above.

Therefore God's universal law  
 Gave to the man despotic power  
 Over his female in due awe,  
 Nor from that right to part an hour,  
 Smile she or lour.  
 So shall he least confusion draw  
 On his whole life, not swayed  
 By female usurpation, or dismayed. 1060

But had we best retire ? I see a storm.

*Sams.* Fair days have oft contracted wind and rain.

*Chor.* But this another kind of tempest brings.

*Sams.* Be less abstruse, my riddling days are past.

*Chor.* Look now for no enchanting voice, nor fear  
 The bait of honied words ; a rougher tongue  
 Draws hitherward ; I know him by his stride,  
 The giant Harapha of Gath, his look  
 Haughty, as is his pile high-built and proud.  
 Comes he in peace ? what wind hath blown him hither  
 I less conjecture than when first I saw 1071  
 The sumptuous Dalila floating this way.  
 His habit carries peace, his brow defiance.

*Sams.* Or peace or not, alike to me he comes.

*Chor.* His fraught we soon shall know, he now arrives.

*Har.* I come not, Samson, to condole thy chance,  
 As these perhaps, yet wish it had not been,  
 Though for no friendly intent. I am of Gath,  
 Men call me Harapha, of stock renowned

1048. *combines*, i.e. unites.

1066. *a rougher tongue*, i.e. one with a rougher tongue.

1075. *fraught*, i.e. freight, lading. "Swell, bosom, with thy *fraught*." *Othel.*  
 iii. 3. It is used here on account of the view of Dalila as a ship.

1079. *Harapha*. In the history of David (2 *Sam.* xxi.) we read of some Philistine champions of great size, named the sons of Harapha (חַרְפָּה) of Gath ; but whether this is a proper name, or signifies *giant*, as it is translated, is somewhat uncertain.

As Og, or Anak, and the Emims old 1080  
 That Kiriathaim held; thou knowest me now,  
 If thou at all art known. Much I have heard  
 Of thy prodigious might and feats performed,  
 Incredible to me, in this displeased,  
 That I was never present on the place  
 Of those encounters, where we might have tried  
 Each other's force in camp or listed field;  
 And now am come to see of whom such noise  
 Hath walked about, and each limb to survey,  
 If thy appearance answer loud report. 1090

*Sams.* The way to know were not to see but taste.

*Har.* Dost thou already single me? I thought  
 Gyves and the mill had tamed thee. Oh, that fortune  
 Had brought me to the field, where thou art famed  
 To have wrought such wonders with an ass's jaw!  
 I should have forced thee soon with other arms,  
 Or left thy carcass where the ass lay thrown.  
 So had the glory of prowess been recovered  
 To Palestine, won by a Philistine,  
 From the unforeskinned race, of whom thou bearest 1100  
 The highest name for valiant acts; that honour,  
 Certain to have won by mortal duel from thee,

1080. *Emims.* See *Gen.* xiv. 5.

1081. "Not to know me, argues yourselves unknown." *Par. Lost*, iv. 830.

1087. *camp*, i.e. field of battle, *campus*.

1088. *noise*, i.e. fame, report; *bruit*, Fr.

1089. *survey*, sc. and ascertain. *Verb. prag.*

1091. *taste*, i.e. make trial of. See on *Par. Reg.* ii. 131.

1092. *single*, i.e. challenge me to single combat.

1092. *Gyves*, i.e. handcuffs, not chains, as Newton understands it.

"These hands were made to shake sharp spears and swords,  
 Not to be tied in *gyves* and twisted cords."

*Fairfax, Godf.* v. 42.—*N.*

"Must I repent?"

I cannot do it better than in *gyves*." *Cymb.* v. 4.—*N.*

Posthumus had just said:—

"My conscience, thou art fettered

More than my shanks and wrists."

*Gyves* and *cuffs* seem to be merely different forms of the same word.

1096. *forced*, i.e. reduced, vanquished, in the sense of the Italian *sforzare*?

I lose, prevented by thy eyes put out.

*Sams.* Boast not of what thou wouldst have done, but do  
What then thou wouldst; thou seest it in thy hand.

*Har.* To combat with a blind man I disdain,  
And thou hast need much washing to be touched.

*Sams.* Such usage as your honourable lords  
Afford me, assassinated and betrayed;  
Who durst not with their whole united powers 1110  
In fight withstand me single and unarmed,  
Nor in the house with chamber-ambushes  
Close-banded durst attack me, no, not sleeping;  
Till they had hired a woman with their gold,  
Breaking her marriage-faith, to circumvent me.  
Therefore, without feigned shifts, let be assigned  
Some narrow place enclosed, where sight may give thee,  
Or rather flight, no great advantage on me;  
Then put on all thy gorgeous arms, thy helmet  
And brigandine of brass, thy broad habergeon, 1120  
Vant-brace and greaves, and gauntlet, add thy spear,  
A weaver's beam, and seven-times-folded shield;  
I only with an oaken staff will meet thee,  
And raise such outcries on thy clattered iron,  
Which long shall not withhold me from thy head,  
That in a little time, while breath remains thee,  
Thou oft shalt wish thyself at Gath, to boast  
Again in safety what thou wouldst have done  
To Samson, but shalt never see Gath more.

*Har.* Thou durst not thus disparage glorious arms,  
Which greatest heroes have in battle worn, 1131  
Their ornament and safety, had not spells

1105. *in thy hand*, i.e. in thy power. "*In manibus terræ.*" *Virg. Geor.* ii. 45.

1113. *close-banded*, i.e. secretly banded.

1117. *where sight, etc.* Both here and in v. 1134 there is a jingle in imitation of the Hebrew: *Life of Milton*, p. 438.

1120. *And brigandine, etc.* The 'brigandine' was the coat-of-mail; the 'habergion,' a covering of mail for the neck and shoulders; the 'vant-brace' (*avant bras*), armour for the arms; the 'greaves,' the same for the legs, and the 'gauntlet' (*gant*) for the hands.

1127. *shalt*. Here and in v. 1129, *shall* in orig. edit.

1132. *And not epells, etc.* He alludes here to the superstitious belief of the

And black enchantments, some magician's art, [Heaven  
Armed thee or charmed thee strong, which thou from  
Feignedst at thy birth was given thee in thy hair,  
Where strength can least abide, though all thy hairs  
Were bristles ranged like those that ridge the back  
Of chafed wild-boars, or ruffled porcupines.

*Sams.* I know no spells, use no forbidden arts;  
My trust is in the Living God, who gave me 1140  
At my nativity, this strength diffused  
No less through all my sinews, joints, and bones,  
Than thine, while I preserved these locks unshorn,  
The pledge of my unviolated vow.  
For proof hereof, if Dagon be thy God,  
Go to his temple, invoke his aid  
With solemnest devotion, spread before him  
How highly it concerns his glory now  
To frustrate and dissolve these magic spells,  
Which I to be the power of Israel's God 1150  
Avow, and challenge Dagon to the test,  
Offering to combat thee his champion bold,  
With the utmost of his godhead seconded:  
Then thou shalt see, or rather to thy sorrow  
Soon feel, whose God is strongest, thine or mine.

*Har.* Presume not on thy God. Whate'er he be  
Thee he regards not, owns not, hath cut off  
Quite from his people, and delivered up  
Into thy enemies' hand; permitted them

Middle Ages, that it was possible by means of spells and charms to render the body secure against wounds; on which account the champions in the judicial combats were obliged to make oath that they had not had recourse to such unlawful means.

1138. "And each particular hair to stand on end  
Like quills upon the fretful porcupine." *Ham.* i. 8.—*N.*

1143. *preserved*, i.e. should have preserved. *Pret. subj.*

1147. *spread before him*. "And Hezekiah went up into the house of the Lord, and spread it [the letter] before the Lord." *2 Kings* xix. 14.

1156. The original punctuation is,—

"Presume not on thy God, whate'er he be,"

Todd's,

"Presume not on thy God, whate'er he be;"

To put out both thine eyes, and fettered send thee 1160  
 Into the common prison, there to grind  
 Among the slaves and asses, thy comrades,  
 As good for nothing else, no better service,  
 With those thy boisterous locks; no worthy match  
 For valour to assail, nor by the sword  
 Of noble warrior, so to stain his honour,  
 But by the barber's razor best subdued.

*Sams.* All these indignities, for such they are  
 From thine, these evils I deserve and more,  
 Acknowledge them from God inflicted on me 1170  
 Justly, yet despair not of his final pardon,  
 Whose ear is ever open, and his eye  
 Gracious to re-admit the suppliant;  
 In confidence whereof I once again  
 Defy thee to the trial of mortal fight,  
 By combat to decide whose God is God,  
 Thine, or whom I with Israel's sons adore.

*Har.* Fair honour that thou dost thy God, in trusting  
 He will accept thee to defend his cause,  
 A murderer, a revolter, and a robber. 1180

*Sams.* Tongue-doughty Giant, how dost thou prove me

*Har.* Is not thy nation subject to our lords? [these?  
 Their magistrates confessed it, when they took thee  
 As a league-breaker, and delivered bound  
 Into our hands. For hadst thou not committed  
 Notorious murder on those thirty men  
 At Ascalon, who never did thee harm,  
 Then like a robber strippedst them of their robes?  
 The Philistines, when thou hadst broke the league,  
 Went up with armed powers thee only seeking, 1190  
 To others did no violence nor spoil.

*Sams.* Among the daughters of the Philistines

1164. *boisterous*. Same as *robustious*, v. 569; *Bijster*, in Dutch, is, dreadful, terrible.

1167. *subdued*, i.e. to be subdued.

1169. *From thine*, sc. people.

1181. *Tongue-doughty*, i.e. tongue-valiant. *Doughty* (A.-S. *bihtig*), expert, valiant; *tüchtig*, Germ.

I chose a wife, which argued me no foe ;  
 And in your city held my nuptial feast.  
 But your ill-meaning politician lords,  
 Under pretence of bridal friends and guests,  
 Appointed to await me thirty spies,  
 Who, threatening cruel death, constrained the bride  
 To wring from me, and tell to them, my secret,  
 That solved the riddle which I had proposed. 1200  
 When I perceived all set on enmity,  
 As on my enemies, wherever chanced,  
 I used hostility, and took their spoil,  
 To pay my underminers in their coin.  
 My nation was subjected to your lords—  
 It was the force of conquest ; force with force  
 Is well ejected when the conquered can.  
 But I, a private person, whom my country  
 As a league-breaker gave up bound, presumed  
 Single rebellion, and did hostile acts— 1210  
 I was no private, but a person raised,  
 With strength sufficient, and command from Heaven,  
 To free my country ; if their servile minds  
 Me their deliverer sent would not receive,  
 But to their masters gave me up for nought,  
 The unworthier they ; whence to this day they serve.  
 I was to do my part from Heaven assigned,  
 And had performed it, if my known offence  
 Had not disabled me, not all your force.  
 These shifts refuted, answer thy appellant, 1220  
 Though by his blindness maimed for high attempts,  
 Who now defies thee thrice to single fight,  
 As a petty enterprise of small enforce.  
*Har.* With thee, a man condemned, a slave enrolled,  
 Due by the law to capital punishment !

1195. *But, etc.* He here follows Josephus, who says, that under pretence of doing him honour, these men were sent to watch him. Of this there is no hint in the Scripture narrative.

1220. *appellant*, i.e. challenger ; the term in use in feudal times.

1222. *thrice*, i.e. for the third time : see *vv.* 1151, 1174.



To fight with thee no man of arms will deign.

*Sams.* Camest thou for this, vain boaster, to survey me,  
To descant on my strength, and give thy verdict?  
Come nearer, part not hence so slight informed,  
But take good heed my hand survey not thee. 1230

*Har.* O Baal-zebub! can my ears unused  
Hear these dishonours, and not render death?

*Sams.* No man withholds thee, nothing from thy hand  
Fear I incurable. Bring up thy van,  
My heels are fettered, but my fist is free.

*Har.* This insolence other kind of answer fits.

*Sams.* Go, baffled coward! lest I run upon thee,  
Though in these chains, bulk without spirit vast,  
And with one buffet lay thy structure low,  
Or swing thee in the air, then dash thee down, 1240  
To the hazard of thy brains and shattered sides.

*Har.* By Astaroth, ere long thou shalt lament  
These braveries, in irons loaden on thee.

*Chor.* His giantship is gone somewhat crest-fallen,  
Stalking with less unconscionable strides,  
And lower looks, but in a sultry chafe.

*Sams.* I dread him not, nor all his giant brood,  
Though fame divulge him father of five sons,  
All of gigantic size, Goliath chief.

*Chor.* He will directly to the lords, I fear, 1250  
And with malicious counsel stir them up  
Some way or other yet further to afflict thee.

*Sams.* He must allege some cause, and offered fight  
Will not dare mention, lest a question rise  
Whether he durst accept the offer or not;

1226. *To fight, etc.* By the laws of the *duello*, no person who had committed treason, no robber, ruffian, or, in short, any person civilly infamous, was permitted to engage in single combat. See Vincentio Saviolo, *ap.* Todd.

1231. *Baal-zebub.* This was the god of Ekron, 2 *Kings* i. 16.

1234. *Bring up thy van*, sc. guard, i.e. Come on to the combat.

1248. *Though fame, etc.* See 2 *Sam.* xxi. 15-22.—*five sons.* The text (v. 22) says *four* sons, Goliath being one of them (v. 19); but as he had been already slain by David, our version inserts, without any authority, *the brother of*, and in this we see Milton acquiesces. Goliath (גִּלְיָת), by the way, is a dissyllable in Hebrew, with the accent on the first syllable (*Golyath*).

And that he durst not plain enough appeared.  
 Much more affliction than already felt  
 They cannot well impose, nor I sustain ;  
 If they intend advantage of my labours,  
 The work of many hands, which earns my keeping, 1260  
 With no small profit daily to my owners.  
 But, come what will, my deadliest foe will prove  
 My speediest friend, by death to rid me hence ;  
 The worst that he can give, to me the best.  
 Yet so it may fall out, because their end  
 Is hate, not help to me, it may with mine  
 Draw their own ruin who attempt the deed.

*Chor.* Oh how comely it is, and how reviving  
 To the spirits of just men long oppressed !  
 When God into the hands of their deliverer 1270  
 Puts invincible might,  
 To quell the mighty of the earth, the oppressor,  
 The brute and boisterous force of violent men,  
 Hardy and industrious to support  
 Tyrannic power, but raging to pursue  
 The righteous, and all such as honour truth.  
 He all their ammunition  
 And feats of war defeats,  
 With plain heroic magnitude of mind  
 And celestial vigour armed, 1280  
 Their armories and magazines contemns,  
 Renders them useless ; while  
 With winged expedition,  
 Swift as the lightning glance, he executes  
 His errand on the wicked, who surprised  
 Lose their defence, distracted and amazed.

But patience is more oft the exercise  
 Of Saints, the trial of their fortitude,  
 Making them each his own deliverer,  
 And victor over all 1290

1265. *Yet so, etc.* In the manner of the ancient poets, he here foreshadows the coming event.

1274. *Hardy*, i.e. who are hardy, bold ; *hardi*, Fr.

That tyranny or fortune can inflict.  
 Either of these is in thy lot,  
 Samson, with might endued  
 Above the sons of men ! but sight bereaved  
 May chance to number thee with those  
 Whom patience finally must crown.

This idol's day hath been to thee no day of rest,  
 Labouring thy mind  
 More than the working day thy hands.  
 And yet perhaps more trouble is behind ;  
 For I descry this way  
 Some other tending ; in his hand  
 A sceptre or quaint staff he bears,  
 Comes on amain, speed in his look.  
 By his habit I discern him now  
 A public officer, and now at hand.  
 His message will be short and voluble.

*Off.* Hebrews, the prisoner Samson here I seek.

*Chor.* His manacles remark him, there he sits.

*Off.* Samson, to thee our lords thus bid me say :  
 This day to Dagon is a solemn feast,  
 With sacrifices, triumph, pomp, and games :  
 Thy strength they know surpassing human rate,  
 And now some public proof thereof require  
 To honour this great feast, and great assembly.  
 Rise therefore with all speed, and come along,  
 Where I will see thee heartened and fresh clad,  
 To appear as fits before the illustrious lords.

*Sams.* Thou knowest I am a Hebrew, therefore tell them,  
 Our Law forbids at their religious rites  
 My presence ; for that cause I cannot come.

*Off.* This answer, be assured, will not content them.

*Sams.* Have they not sword-players, and every sort

1808. *quaint*. See on *Arcades*, v. 47.

1809. *manacles*. In v. 1235, he had said his ' fist was free.'—*remark*, i.e. mark, point out. Perhaps he here imitates the intensive force of the Latin *re* in composition.

1812. *triumph*. See on *L'Allegro*, v. 119.—*pomp*. See *Par. Lost*, viii. 61.

1823. *Have they not, etc.* The following list, of course, belongs to the poet's

Of gymnastic artists, wrestlers, riders, runners,  
 Jugglers and dancers, antics, mummers, mimics,  
 But they must pick me out, with shackles tired,  
 And over-laboured at their public mill,  
 To make them sport with blind activity?  
 Do they not seek occasion of new quarrels  
 On my refusal to distress me more, 1330  
 Or make a game of my calamities?  
 Return the way thou camest, I will not come.

*Off.* Regard thyself; this will offend them highly.

*Sams.* Myself! my conscience and internal peace.  
 Can they think me so broken, so debased  
 With corporal servitude, that my mind ever  
 Will condescend to such absurd commands?  
 Although their drudge, to be their fool or jester,  
 And, in my midst of sorrow and heart-grief,  
 To shew them feats, and play before their god? 1340  
 The worst of all indignities, yet on me  
 Joined with extreme contempt. I will not come.

*Off.* My message was imposed on me with speed,  
 Brooks no delay. Is this thy resolution?

*Sams.* So take it with what speed thy message needs.

*Off.* I am sorry what this stoutness will produce.

*Sams.* Perhaps thou shalt have cause to sorrow indeed.

*Chor.* Consider, Samson; matters now are strained  
 Up to the highth, whether to hold or break.

He's gone, and who knows how he may report 1350

own times, not to those of Samson. The 'sword-players' were the fencing-masters who used to display their skill in public; the 'gymnastic artists,' tumblers and such-like; the 'riders and runners,' those who contended in horse- and foot-racing; the 'jugglers' (*jongleurs*, Fr.; *joculatores*, Lat.), originally those who sang ballads and romances to instruments played on by themselves, afterwards sleight-of-hand men; the 'antics,' buffoons with blackened faces and patch-work dresses, like the present clowns; the 'mummers,' those who went about in fanciful dresses at Christmas, representing the Nine Worthies, etc.; the 'mimics' (*mimirs*, first edit. corrected in Errata), stage-players, *mimi*.

1334. *Myself!* etc., i.e. Speak not of myself, it is my conscience and internal peace that I should (or will) regard. We have placed a (!) instead of (?) after *Myself*, for there is properly no interrogation.

1337. *absurd*, i.e. unreasonable, out of rule and order; in the Latin sense.

Thy words by adding fuel to the flame?  
Expect another message more imperious,  
More lordly thundering than thou well wilt bear.

*Sams.* Shall I abuse this consecrated gift  
Of strength, again returning with my hair,  
After my great transgression? so requite  
Favour renewed, and add a greater sin  
By prostituting holy things to idols,  
A Nazarite, in place abominable,  
Vaunting my strength in honour to their Dagon? 1360  
Besides how vile, contemptible, ridiculous,  
What act more execrably unclean, profane!

*Chor.* Yet with this strength thou servest the Philistines,  
Idolatrous, uncircumcised, unclean.

*Sams.* Not in their idol-worship, but by labour  
Honest and lawful to deserve my food  
Of those who have me in their civil power.

*Chor.* Where the heart joins not, outward acts defile not.

*Sams.* Where outward force constrains, the sentence  
But who constrains me to the temple of Dagon, [holds.  
Not dragging? the Philistian lords command— 1371  
Commands are no constraints. If I obey them,  
I do it freely, venturing to displease  
God for the fear of man, and man prefer,  
Set God behind; which, in his jealousy,  
Shall never, unrepented, find forgiveness.  
Yet that he may dispense with me, or thee,  
Present in temples at idolatrous rites,  
For some important cause, thou needest not doubt.

*Cho.* How thou wilt here come off surmounts my reach.

*Sams.* Be of good courage; I begin to feel 1381  
Some rousing motions in me, which dispose

1360. *Vaunting*, i.e. putting forth, displaying; from *avant*.

1362. *execrably*. Milton probably dictated *execrable*, and so this line would correspond with vv. 1361, 1364: see on *Par. Lost*, ii. 91.

1370. *constrains me*, sc. to go.—*Not dragging*, sc. me.

1377. *Yet that, etc.* Alluding probably, as Thyer thinks, to the story of Naaman the Syrian (2 *Kings* v. 18, 19).

To something extraordinary my thoughts.  
 I with this messenger will go along,  
 Nothing to do, be sure, that may dishonour  
 Our Law, or stain my vow of Nazarite.  
 If there be aught of presage in the mind,  
 This day will be remarkable in my life  
 By some great act, or of my days the last.

*Chor.* In time thou hast resolved, the man returns. 1390

*Off.* Samson, this second message from our lords  
 To thee I am bid say. Art thou our slave,  
 Our captive, at the public mill our drudge,  
 And darest thou at our sending and command  
 Dispute thy coming? Come without delay;  
 Or we shall find such engines to assail  
 And hamper thee, as thou shalt come of force,  
 Though thou wert firmlier fastened than a rock.

*Sams.* I could be well content to try their art,  
 Which to no few of them would prove pernicious. 1400  
 Yet, knowing their advantages too many,  
 Because they shall not trail me through their streets  
 Like a wild-beast, I am content to go.  
 Masters' commands come with a power resistless  
 To such as owe them absolute subjection;  
 And for a life who will not change his purpose?  
 So mutable are all the ways of men.—  
 Yet this be sure, in nothing to comply  
 Scandalous or forbidden in our Law.

*Off.* I praise thy resolution. Doff these links. 1410  
 By this compliance thou wilt win the lords  
 To favour, and perhaps to set thee free.

*Sams.* Brethren, farewell. Your company along  
 I will not wish, lest it perhaps offend them  
 To see me girt with friends; and how the sight  
 Of me, as of a common enemy,  
 So dreaded once, may now exasperate them,

1408. *Yet this, etc.* This connects with v. 1403, the four intervening lines being parenthetical, though we have not deemed it necessary to mark them as such.

I know not. Lords are lordliest in their wine ;  
 And the well-feasted priest then soonest fired  
 With zeal, if aught religion seem concerned ; 1420  
 No less the people, on their holy-days,  
 Impetuous, insolent, unquenchable.  
 Happen what may, of me expect to hear  
 Nothing dishonourable, impure, unworthy  
 Our God, our Law, my nation, or myself ;  
 The last of me or no I cannot warrant.

*Chor.* Go, and the Holy One  
 Of Israel be thy guide,  
 To what may serve his glory best, and spread his name  
 Great among the Heathen round ; 1430  
 Send thee the Angel of thy birth, to stand  
 Fast by thy side, who from thy father's field  
 Rode up in flames, after his message told  
 Of thy conception, and be now a shield  
 Of fire ; that Spirit, that first rushed on thee  
 In the camp of Dan,  
 Be efficacious in thee now at need !  
 For never was from Heaven imparted  
 Measure of strength so great to mortal seed,  
 As in thy wondrous actions hath been seen. 1440

But wherefore comes old Manoa in such haste  
 With youthful steps ? much livelier than ere while  
 He seems ; supposing here to find his son,  
 Or of him bringing to us some glad news ?

*Man.* Peace with you, brethren ! My inducement hither  
 Was not at present here to find my son,  
 By order of the lords new parted hence,

1421. "Spectator functusque sacris, et potus, et exlex."

*Hor. A. P. v. 224.—K.*

1429. *To what, etc.* The metre of this verse is rather remarkable. It is not properly an Alexandrine, for it has not the cæsure in the middle, but a composition of three two-foot verses. It has already occurred in *Ode on Nat. v. 164*, and is not unfrequent in Spenser.

1443. *Supposing, etc.* We have retained the punctuation of the original edition ; but it seems dubious if there should be an interrogation.

1445. *Peace, etc.* The Hebrew and Arabic form of salutation.

To come and play before them at their feast.  
 I heard all as I came, the city rings,  
 And numbers thither flock ; I had no will, 1450  
 Lest I should see him forced to things unseemly.  
 But that which moved my coming now was chiefly  
 To give ye part with me what hope I have  
 With good success to work his liberty.

*Chor.* That hope would much rejoice us to partake  
 With thee. Say, reverend Sire ; we thirst to hear.

*Man.* I have attempted one by one the lords,  
 Either at home, or through the high-street passing,  
 With supplication prone and father's tears,  
 To accept of ransom for my son their prisoner. 1460  
 Some much averse I found, and wondrous harsh,  
 Contemptuous, proud, set on revenge and spite ;  
 —That part most revered Dagon and his priests—  
 Others more moderate seeming, but their aim  
 Private reward, for which both God and State  
 They easily would set to sale ; a third  
 More generous far and civil, who confessed  
 They had enough revenged, having reduced  
 Their foe to misery beneath their fears ;  
 The rest was magnanimity to remit, 1470  
 If some convenient ransom were proposed.  
 What noise or shout was that ? it tore the sky.

*Chor.* Doubtless the people shouting to behold  
 Their once great dread, captive and blind before them ;  
 Or at some proof of strength before them shewn.

*Man.* His ransom, if my whole inheritance  
 May compass it, shall willingly be paid  
 And numbered down. Much rather I shall choose  
 To live the poorest in my tribe, than richest,

1448. *To come*, i.e. to go. It is thus that the Latin (and the Italian) confounds *eo* and *venio*. Our ancestors in like manner used *learn* for teach, and *take* for give.

1450. *I had no will*, so. to go thither.

1461. *Some, etc.* A correct view of the characters of the Royalists. Clarendon was one of the 'more moderate seeming,' etc.

1478. *numbered*, i.e. told, counted.



And he in that calamitous prison left. 1480  
 No, I am fixed not to part hence without him.  
 For his redemption all my patrimony,  
 If need be, I am ready to forgo  
 And quit. Not wanting him, I shall want nothing.

*Chor.* Fathers are wont to lay up for their sons,  
 Thou for thy son art bent to lay out all ;  
 Sons wont to nurse their parents in old-age,  
 Thou in old-age carest how to nurse thy son,  
 Made older than thy age through eyesight lost.

*Man.* It shall be my delight to tend his eyes, 1490  
 And view him sitting in the house, ennobled  
 With all those high exploits by him achieved,  
 And on his shoulders waving down those locks,  
 That of a nation armed the strength contained.  
 And I persuade me, God had not permitted  
 His strength again to grow up with his hair,  
 Garrisoned round about him like a camp  
 Of faithful soldiery, were not his purpose  
 To use him further yet in some great service ;  
 Not to sit idle, with so great a gift 1500  
 Useless, and thence ridiculous, about him.  
 And since his strength with eyesight was not lost,  
 God will restore him eyesight to his strength.

*Chor.* Thy hopes are not ill founded, nor seem vain,  
 Of his delivery, and thy joy thereon  
 Conceived, agreeable to a father's love,  
 In both which we, as next, participate. [noise !

*Man.* I know your friendly minds and . . . . Oh, what  
 Mercy of heaven, what hideous noise was that !  
 Horribly loud, unlike the former shout. 1510

*Chor.* Noise call you it, or universal groan,  
 As if the whole inhabitation perished !  
 Blood, death, and deathful deeds, are in that noise,  
 Ruin, destruction at the utmost point.

1507. *as next*, *sc.* of friendship and intimacy ; like *next of kin*.

1512. *inhabitation*, *i.e.* inhabitants, like *civitas* *i.q.* *cives*.

1514. *at the utmost point*, *i.e.* in the extreme ; *all' ultimo segno*, *It.*

*Man.* Of ruin indeed methought I heard the noise.  
Oh! it continues, they have slain my son.

*Chor.* Thy son is rather slaying them; that outcry  
From slaughter of one foe could not ascend.

*Man.* Some dismal accident it needs must be.  
What shall we do, stay here or run and see? 1520

*Chor.* Best keep together here, lest, running thither,  
We unawares run into danger's mouth.  
This evil on the Philistines is fallen;  
From whom could else a general cry be heard?  
The sufferers then will scarce molest us here;  
From other hands we need not much to fear.  
What if, his eyesight—for to Israel's God  
Nothing is hard—by miracle restored,  
He now be dealing dole among his foes,  
And over heaps of slaughtered walk his way! 1530

*Man.* That were a joy presumptuous to be thought.

*Chor.* Yet God hath wrought things as incredible  
For his people of old; what hinders now?

*Man.* He can, I know, but doubt to think he will;  
Yet hope would fain subscribe, and tempts belief.  
A little stay will bring some notice hither.

*Chor.* Of good or bad so great, of bad the sooner;  
For evil news rides post, while good news baits.  
And to our wish I see one hither speeding;  
A Hebrew, as I guess, and of our tribe. 1540

*Mess.* Oh, whither shall I run, or which way fly  
The sight of this so horrid spectacle,  
Which erst my eyes beheld, and yet behold?  
For dire imagination still pursues me.  
But providence or instinct of nature seems,  
Or reason, though disturbed, and scarce consulted,  
To have guided me aright, I know not how,

1515. *ruin*, i.e. tumbling down of edifices: see on *Par. Lost*, i. 46.

1519. *Some, etc.* This and the following line rime; the same is the case with  
vv. 1525, 1526. We know not whether intentionally or not.

1536. *A little stay, etc.* In the original edition this line immediately followed  
r. 1526; but vv. 1527–1535 and 1537 were given as additions in the Errata.

To thee first, reverend Manoa, and to these  
 My countrymen, whom here I knew remaining,  
 As at some distance from the place of horror, 1550  
 So in the sad event too much concerned.

*Man.* The accident was loud, and here before thee  
 With rueful cry, yet what it was we hear not.  
 No preface needs, thou seest we long to know.

*Mess.* It would burst forth ; but I recover breath  
 And sense distract, to know well what I utter.

*Man.* Tell us the sum, the circumstance defer.

*Mess.* Gaza yet stands, but all her sons are fallen,  
 All in a moment overwhelmed and fallen.

*Man.* Sad ; but thou knowest to Israelites not saddest  
 The desolation of a hostile city. 1561

*Mess.* Feed on that first, there may in grief be surfeit.

*Man.* Relate by whom.

*Mess.* By Samson.

*Man.* That still lessens  
 The sorrow, and converts it nigh to joy.

*Mess.* Ah ! Manoa, I refrain too suddenly  
 To utter what will come at last too soon ;  
 Lest evil tidings, with too rude irruption  
 Hitting thy aged ear, should pierce too deep.

*Man.* Suspense in news is torture, speak them out.

*Mess.* Take then the worst in brief, Samson is dead.

*Man.* The worst indeed ! Oh, all my hopes defeated  
 To free him hence ! but Death who sets all free 1572  
 Hath paid his ransom now and full discharge.  
 What windy joy this day had I conceived,  
 Hopeful of his delivery, which now proves  
 Abortive, as the first-born bloom of spring  
 Nipt with the lagging rear of winter's frost !  
 Yet, ere I give the reins to grief, say first  
 How died he ; death to life is crown or shame.

All by him fell, thou sayest ; by whom fell he ? 1580  
 What glorious hand gave Samson his death's wound ?

*Mess.* Unwounded of his enemies he fell.

*Man.* Wearied with slaughter then, or how ? explain.

*Mess.* By his own hands.

*Man.* Self-violence ! What cause  
Brought him so soon at variance with himself  
Among his foes ?

*Mess.* Inevitable cause,  
At once both to destroy and be destroyed.  
The edifice, where all were met to see him,  
Upon their heads and on his own he pulled.

*Man.* Oh, lastly over-strong against thyself ! 1590  
A dreadful way thou tookest to thy revenge.  
More than enough we know ; but while things yet  
Are in confusion, give us, if thou canst,  
Eye-witness of what first or last was done,  
Relation more particular and distinct.

*Mess.* Occasions drew me early to this city,  
And, as the gates I entered with sun-rise,  
The morning trumpets festival proclaimed,  
Through each high street. Little I had dispatched,  
When all abroad was rumoured that this day 1600  
Samson should be brought forth, to shew the people  
Proof of his mighty strength in feats and games.  
I sorrowed at his captive state, but minded  
Not to be absent at that spectacle.  
The building was a spacious theatre,  
Half-round, on two main pillars vaulted high,  
With seats where all the lords, and each degree  
Of sort, might sit in order to behold ;  
The other side was open, where the throng  
On banks and scaffolds under sky might stand ; 1610  
I among these aloof obscurely stood.

1590. *Oh, lastly, etc.* We follow the original edition in giving this speech to Manoa, but it probably belongs to the Chorus. Manoa however has used the first person plural.

1605. *The building, etc.* The edifice was semicircular, the roof being supported, in front, by two pillars ; the seats within rising in degrees. There is nothing said here of those on the roof in the Scripture narrative.

1608. *of sort*, i.e. of quality.

1610. *On banks*, i.e. on benches.

The feast and noon grew high, and sacrifice  
 Had filled their hearts with mirth, high cheer, and wine,  
 When to their sports they turned. Immediately  
 Was Samson, as a public servant, brought,  
 In their state livery clad ; before him pipes  
 And timbrels ; on each side went armed guards,  
 Both horse and foot, before him and behind  
 Archers and slingers, cataphracts and spears.  
 At sight of him the people with a shout 1620  
 Rifted the air, clamouring their god with praise,  
 Who had made their dreadful enemy their thrall.  
 He patient, but undaunted, where they led him  
 Came to the place ; and what was set before him,  
 Which without help of eye might be assayed,  
 To heave, pull, draw, or break, he still performed  
 All with incredible, stupendious force,  
 None daring to appear antagonist.  
 At length for intermission sake they led him  
 Between the pillars ; he his guide requested 1630  
 —For so from such as nearer stood we heard—  
 As over-tired to let him lean a while  
 With both his arms on those two massy pillars,  
 That to the arched roof gave main support.  
 He unsuspecting led him ; which when Samson  
 Felt in his arms, with head a while inclined,  
 And eyes fast fixed he stood, as one who prayed,  
 Or some great matter in his mind revolved.  
 At last with head erect thus cried aloud :—  
 “ Hitherto, Lords, what your commands imposed 1640  
 I have performed, as reason was, obeying,  
 Not without wonder or delight beheld ;  
 Now of my own accord such other trial  
 I mean to shew you of my strength, yet greater,  
 As with amaze shall strike all who behold.”  
 This uttered, straining all his nerves he bowed ;

1619. *cataphracts*. See on *Par. Reg.* iii. 328.

1645. *strike*. Dunster, not without reason, suspects a pun here. It is like the language of the rebel-angels in *Par. Lost*, and suits the character of Samson.

As, with the force of winds and waters pent,  
 When mountains tremble, those two massy pillars  
 With horrible convulsion to and fro  
 He tugged, he shook, till down they came and drew  
 The whole roof after them, with burst of thunder, 1651  
 Upon the heads of all who sat beneath,  
 Lords, ladies, captains, counsellors, or priests,  
 Their choice nobility and flower, not only  
 Of this but each Philistian city round,  
 Met from all parts to solemnize this feast.  
 Samson, with these immixed, inevitably  
 Pulled down the same destruction on himself;  
 The vulgar only scaped who stood without.

*Chor.* Oh, dearly-bought revenge, yet glorious! 1660  
 Living or dying thou hast fulfilled  
 The work for which thou wast foretold  
 To Israel; and now liest victoriöus  
 Among thy slain self-killed;  
 Not willingly, but tangled in the fold  
 Of dire Necessity, whose law in death conjoined  
 Thee with thy slaughtered foes, in number more  
 Than all thy life had slain before.

*Semichor.* While their hearts were jocund and sublime,  
 Drunk with idolatry, drunk with wine, 1670  
 And fat regorged of bulls and goats,  
 Chanting their idol, and preferring  
 Before our living Dread, who dwells  
 In Silo, his bright sanctuary,  
 Among them he a Spirit of phrenzy sent,  
 Who hurt their minds,  
 And urged them on with mad desire

1647. *As, etc.* The construction here is: He tugged, he shook . . . those two massy pillars, as when mountains tremble with the force of wind and water pent within them. The building is the mountains, the wind and water Samson. *Comp. Par. Lost*, vi. 195.

1653. *or priests.* Perhaps he dictated '*and priests.*'

1671. *And fat, etc.,* i.e. and the fat of bulls and goats was regorged by them who had eaten too much.

1674. *In Silo.* The ark was at that time in Shiloh. He probably terms it *bright*, on account of the Shekinah which was supposed to rest on the ark.

To call in haste for their destroyer.  
 They, only set on sport and play,  
 Unweetingly importuned 1680  
 Their own destruction to come speedy upon them :  
 So fond are mortal men,  
 Fallen into wrath divine,  
 As their own ruin on themselves to invite ;  
 Insensate left, or to sense reprobate,  
 And with blindness internal struck.

*Semichor.* But he, though blind of sight,  
 Despised, and thought extinguished quite,  
 With inward eyes illuminated,  
 His fiery virtue roused 1690  
 From under ashes into sudden flame ;  
 And as an evening dragon came,  
 Assailant on the perched roosts,  
 And nests in order ranged  
 Of tame villatic fowl, but as an eagle  
 His cloudless thunder bolted on their heads.  
 So Virtue, given for lost,  
 Depressed and overthrown, as seemed,

1686. *And with, etc.* See *Life of Milton*, p. 327.

1691. *From under, etc.* The image, it will easily be seen, is taken from the custom, in places where the fuel is wood or peat, of keeping the fire in by covering a live coal up with the ashes. This custom is frequently alluded to in the Classics.

1692. *And, etc.* Calton, who saw clearly that there was an opposition intended between the dragon and the eagle, maintained that Milton must have dictated *And not*. We agree with him, but think the word dictated was *Nor*, for which the amanuensis or the printer substituted *And*. In quoting "*Nor never can they have their fill*," from Drayton, in the *Fairy Mythology*, we ourselves or the printer (we know not which) made it, "*And never*," etc. See Note I. at End of Poem. Chapman commences two of the sonnets postfixed to his *Iliads* with *nor*, in the sense of *and not*: see on *Par. Lost*, vi. 282. Samson, it is meant, did not steal on them, and go on killing them one after another, but, like an eagle, brought his 'cloudless thunder' on them all at once. —an evening dragon, i.e. a dragon that comes in the evening (*vespertinus*). Serpents were said to devour birds and their young: see *Il.* ii. 308. It is no where said however that they attacked the hen-roosts.

1695. *villatic fowl*, i.e. the fowl of the farmhouses, *villæ*. "*Villaticas alites*." *Plin. Nat. Hist.* xxiii. 17.—*R.*

1697. *So, etc.* This seems to refer to v. 1691.

Like that self-begotten bird,  
 In the Arabian woods embost, 1700  
 That no second knows nor third,  
 And lay erewhile a holocaust,  
 From out her ashy womb now teemed,  
 Revives, refflourishes, then vigorous most  
 When most unactive deemed ;  
 And, though her body die, her fame survives,  
 A secular bird, ages of lives.

*Man.* Come, come ; no time for lamentation now,  
 Nor much more cause . . . Samson hath quit himself  
 Like Samson, and heroically hath finished 1710  
 A life heroic, on his enemies  
 Fully revenged ; hath left them years of mourning,  
 And lamentation to the sons of Caphtor,  
 Through all Philistian bounds ; to Israël  
 Honour hath left and freedom, let but them  
 Find courage to lay hold on this occasion ;  
 To himself and father's house eternal fame.  
 And, which is best and happiest yet, all this  
 With God not parted from him, as was feared,  
 But favouring and assisting to the end. 1720  
 Nothing is here for tears, nothing to wail  
 Or knock the breast, no weakness, no contempt,  
 Dispraise or blame ; nothing but well and fair,  
 And what may quiet us in a death so noble.  
 Let us go find the body, where it lies  
 Soaked in his enemies' blood, and from the stream  
 With lavers pure and cleansing herbs wash off

1699. *Like that, etc.*, i.e. the Phoenix : see on *Par. Lost*, v. 272.

1700. *embost*. See Note II. at End of Poem.

1702. *erewhile*, i.e. for some time before.—*holocaust*, i.e. a whole burnt offering.

1703. *teemed*, i.e. poured forth : see on *Par. Lost*, vii. 454.

1707. *A secular bird*. As the phoenix was supposed to live for many ages. In the whole of this semichorus we may observe a great, but highly poetic, confusion of Samson and his virtue or energies with the objects to which they are likened.

1718. *Caphtor*. This is spelt *Chaptor* in the original edition.

1726. *from the stream, etc.*, i.e. with lavers from the stream.



The clotted gore. I with what speed the while  
 —Gaza is not in plight to say us nay—  
 Will send for all my kindred, all my friends, 1730  
 To fetch him hence, and solemnly attend,  
 With silent obsequy and funeral train,  
 Home to his father's house. There will I build him  
 A monument, and plant it round with shade  
 Of laurel ever-green and branching palm,  
 With all his trophies hung, and acts enrolled  
 In copious legend, or sweet lyric song.  
 Thither shall all the valiant youth resort,  
 And from his memory inflame their breasts,  
 To matchless valour and adventures high ; 1740  
 The virgins also shall, on feastful days,  
 Visit his tomb with flowers, only bewailing  
 His lot unfortunate in nuptial choice,  
 From whence captivity and loss of eyes.  
*Chor.* All is best, though we oft doubt,  
 What the unsearchable dispose  
 Of Highest Wisdom brings about,  
 And ever best found in the close.  
 Oft He seems to hide his face,  
 But unexpectedly returns ; 1750  
 And to his faithful champion hath in place  
 Bore witness gloriously ; whence Gaza mourns,  
 And all that band them to resist  
 His uncontrollable intent.  
 His servants He, with new acquist  
 Of true experience from this great event,  
 With peace and consolation hath dismissed,  
 And calm of mind, all passion spent.

1728. *with what speed*, sc. I can or may.

1729. *to say us nay*, i.e. to say nay to us ; like *tell me*, i.e. *tell to me*.

1787. *legend*, i.e. narrative, history. So we have the *Legends of the Saints*, and Drayton and others named their poetic histories of eminent persons their *Legends*.

1751. *in place*, i.e. on this occasion. This phrase is of frequent occurrence in Spenser.

1755. *acquist*, i.e. acquisition ; *acquisto*, It.

## NOTE I., ON v. 545.

In the second and all subsequent editions, till that of 1747, this verse is printed,—

“Or taste that cheers the hearts of gods *or* men.”

The confusion of *and* and *or* by copyists and printers, and perhaps even by writers, is much more common than is generally supposed. The following are indubitable instances :—

“In goodly thews *and* godly exercise.” *P. Q.* i. 10, 4,

is quoted in a note on Southey’s *Lay of the Laureate* (one-volume edition),

“In goodly thews *or* godly exercise.”

In a late edition of Collins’s *Poems*, we read in the *Ode to Simplicity*,

“In Fancy loveliest child,

Thy babe, *or* Pleasure’s, nursed the power of song.”

A scrap we ourselves sent to *Notes and Queries*, headed, ‘Gaffer *and* Gammer,’ is printed, ‘Gaffer *or* Gammer.’

We have noted the following passages where this change seems to have occurred :—

“Al shulde I dye *and* be putt down,  
As was seynt Poule in derke prisoun.” *Chauc. Rom. of Rose.*

“In this great passion of unwonted lust  
*Or* wonted fear of doing aught amiss.” *P. Q.* i. 1, 49.

“Withouten compass *or* withouten card.” *Ib.* iii. 2, 8.

“And then of him are clad with other hue,  
*Or* sent into the changeful world anew.” *Ib.* iii. 6, 33.

“Myself *and* this gallant gentleman, Judas Maccabeus.” *Love’s Lab. Lost*, v. 1.

“Expect spoon-meat *or* bespeak a long spoon.” *Com. of Err.* iv. 3.

“If Fortune brag of two she loved *and* hated.” *Lear*, v. 3. The quartos read *or*.

“He says he’ll stand at your door like a sheriff’s post *and* be the supporter to a bench, but he’ll speak to you.” *Twelfth Night*, i. 5.

“Longs more for anything *and* feels a heat.” *King and No King*, ii. 1. First quarto reads *or*.

“Will make me better sport than either street *and* stage fooleries.” *Woman-hater*, i. 3.

“These poems of Virgil have always delighted me much ; there is frequently either an elegance *and* a happiness which no translation can hope to equal.” *Life of Wordsworth*, ii. 311.

“Not only from the consideration of ourselves and of that Being on whom we depend *nor* [*and*] from the general survey of that universe in which we are placed at present, but from reflections,” etc. *Addison, Spect.* No. 393.

“Or make out a word that has only the first *or* last letter.” *Id. ib.* No. 567.

In the preceding Notes we have noticed the following places in Milton:—

"Borne even or high; for this day will pour down."

*Par. Lost*, vi. 544.

"Innumerable, and this which yields or fills." *Ib.* vii. 88.

"To intercept thy way or send thee back." *Ib.* ix. 410.

"By fountain or by shady rivulet." *Ib.* ix. 420.

"On citron tables or Atlantic stone." *Par. Reg.* iv. 115.

"To visit or bewail thee, or, if better." *Sam. Agon.* 182.

"Or by evasions thy crime uncoverest more." *Ib.* 842.

"And as an evening-dragon came." *Ib.* 1692.

To these perhaps may be added, *Par. Lost*, ii. 944, 949; ix. 189; *Sam. Agon.* 1653; where see the Notes.

#### NOTE II., ON v. 1700.

The meaning of *emboss*, in our old writers, is rather dubious. It sometimes (see on *Par. Lost*, xii. 180) signifies, to swell, to raise (*embosser*, Fr.); but it also occurs as a term of the chase, as in the following examples:—

"And how the hert had upon lengthe  
So much *embossed* I n'ot now what."

*Chaucer, Boke of the Duchesse*, v. 352.—T.

"Like dastard curs that having at a bay  
The salvage beast, *embost* in weary chase." *F. Q.* iii. 1, 22.

"As a dismayed deer, in chase *embost*,  
Forgetful of his safety, hath his right way lost." *Ib.* iii. 12, 17.

"The boar of Thessaly  
Was never so *embossed*." *Ant. and Cleop.* iv. 11.

"But we've almost *embossed* him; you shall see  
His fall tonight." *All's Well*, etc., iii. 6.

"Came thou down the wood?—  
Yes, mistress, that I did.—  
And sawest thou not the deer *imbost*?"

*Heywood, Edw. IV.*—T.

"Look as a hart, with sweat and blood embrued,  
Chased and *embost*, thirsts in the soil to be."

*P. Fletcher, Poet. Miscell.*—T.

Who wearied with a long-run field are instantly *embost*."

*Chapman, Il.* iv. 244 (of fawns).

As to the meaning of the term in these places, Steevens tells us, from Markham's *Country Contentments*, that "to *emboss* a deer, is to run it until it is weary, and foams at the mouth;" while Skinner (*ap. Richardson*) says, "*As vox venatica*, is either spoken of the huntsman, and then signifies, to drive

the deer into the wood; or of the deer, and then signifies, to hide in the wood." In this last case it is evidently the same as *imbosk* (*embosquer*, Fr.; *imboscare*, It.), used by Milton in his prose: see *Life of Milton*, p. 389. As some of the passages above will accord with one, others with the other of these definitions, we incline to think that the latter sense is the original one, and that the former was deduced from it, by those who did not know the derivation.

In this place of Milton we think 'emboast' is i.q. *imboskt*, but used for the sake of the rime. Spenser however has the following line,—

"A knight her met in mighty arms *emboast*." *F. Q. i. 3, 24*,

where it would seem to be i.q. *embosked*, i.e. enclosed, shut-up,—a sense in which, as far as we know, it never occurs elsewhere.

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## APPENDIX.

*Plans of Dramas on the Subject of the Fall of Man, and on other Subjects, Sacred and Profane.*

FROM MILTON'S MANUSCRIPT.

## THE PERSONS.

Michael.  
 Heavenly Love.  
 Chorus of Angels.  
 Lucifer.  
 Adam, } with the Serpent.  
 Eve. }  
 Conscience.  
 Death.  
 Labour,  
 Sicknesse, }  
 Discontent, } Mutes.  
 Ignorance, }  
 with others ; }  
 Faith.  
 Hope.  
 Charity.

## THE PERSONS.

Moses.  
 Divine Justice, Mercie, Wisdom,  
 Heavenly Love.  
 Michael.  
 Hesperus, the evening-starre.  
 Lucifer.  
 Adam.  
 Eve.  
 Conscience.  
 Labour,  
 Sicknesse, }  
 Discontent, } Mutes.  
 Ignorance, }  
 Fear, }  
 Death ; }  
 Faith.  
 Hope.  
 Charity.

## PARADISE LOST.

## THE PERSONS.

Moses *προλογίζε*, recounting how he assumed his true bodie ; that it corrupts not, because of his [abode] with God in the mount ; declares the like of Enoch, and Eliab ;\* besides the puritie of the place, that certain pure winds, dews and clouds, preserve it from corruption ; whence exhorts to the sight of God ; tells they cannot see Adam in the state of innocence by reason of thire sin.

\* We must correct by this our Note on *Par. Reg.* i. 353 ; for *Eliab* is probably Milton's orthography, and *Elijah* that of the amanuensis or the printer.

Justice, }  
 Mercie, } debating what should become of Man, if he fall.  
 Wisdom, }

## ACT II.

Heavenly Love.  
 Evening-Starre.  
 Chorus sing the marriage song, and describe Paradise.

## ACT III.

Lucifer contriving Adam's ruine.  
 Chorus fears for Adam, and relates Lucifer's rebellion and fall.

## ACT IV.

Adam, }  
 Eve. } fallen.  
 Conscience cites them to God's examination.  
 Chorus bewailes, and tells the good, Adam hath lost.

## ACT V.

Adam and Eve driven out of Paradise: presented by an Angel with

|             |   |                                                                             |
|-------------|---|-----------------------------------------------------------------------------|
| Labour,     | } | Mutes to whom he gives thire names; likewise Winter, Heat,<br>Tempest, etc. |
| Grief,      |   |                                                                             |
| Hatred,     |   |                                                                             |
| Envie,      |   |                                                                             |
| Warre,      |   |                                                                             |
| Famine,     |   |                                                                             |
| Pestilence, |   |                                                                             |
| Sicknesse,  |   |                                                                             |
| Discontent, |   |                                                                             |
| Ignorance,  |   |                                                                             |
| Fear;       |   |                                                                             |

Death, entered into the world.

|          |   |                               |
|----------|---|-------------------------------|
| Faith,   | } | comfort him and instruct him. |
| Hope,    |   |                               |
| Charity, |   |                               |

Chorus briefly concludes.

## ADAM UNPARADIZ'D.

The Angel Gabriel, either descending or entering; shewing, since the globe was created, his frequency as much on Earth as in Heaven; describes Paradise. Next, the Chorus, shewing the reason of his coming to keep his watch after Lucifer's rebellion, by command from God; and withal expressing his desire to see and know more concerning this excellent and new creature, Man. The Angel Gabriel, as by his name signifying a prince of power, tracing Paradise with a more free office, passes by the station of the Chorus; and, desired by them, relates what he knew of Man; as the creation of Eve, with thire love and marriage.

After this, Lucifer appears after his overthrow, bemoans himself, seeks revenge upon Man. The Chorus prepare resistance at his first approach. At last, after discourse of enmity on either side, he departs; whereat the Chorus sing of the battell and victorie in Heaven against him and his accomplices: as before, after the first Act, was sung a hymn of the Creation.

Heer again may appear Lucifer, relating and insulting in what he had don to the destruction of Man. Man next, and Eve, having by this time bin seduc't by the Serpent, appears confusedly cover'd with leaves. Conscience, in a shape, accuses him. Justice cites him to the place, whither Jehovah called for him. In the mean while, the Chorus entertains the stage, and is informed, by some Angel, [of] the manner of his fall.

Heer the Chorus bewails Adam's fall. Adam then and Eve returne, and accuse one another; but especially Adam layes the blame to his wife; is stubborn in his offence. Justice appears; reasons with him, convinces him. The Chorus admonishes Adam, and bids him beware Lucifer's example of impenitence.

The Angel is sent to banish them out of Paradise; but, before, causes to pass before his eyes, in shapes, a mask of all the evils of this life and world. He is humbl'd, relents, dispaire. At last appears Mercy, comforts him, promises the Messiah; then calls in Faith, Hope, and Charity; instructs him. He repents; gives God the glory, submitte to his penalty. The Chorus briefly concludes.

## SCRIPTURE SUBJECTS.

### OTHER TRAGEDIES.

- i. *The Flood.*
- ii. *Abram in Egypt.*
- iii. *The Deluge.*
- iv. *Sodom.*
- v. *Dinah.* Vide Euseb. Præparat. Evangel. lib. ix. cap. xxii.

#### The Persons.

- |                          |                |
|--------------------------|----------------|
| Dine.                    | Hamor.         |
| Debora, Rebecca's nurse. | Sichem.        |
| Jacob.                   | Counsellors 2. |
| Simeon.                  | Nuncius.       |
| Levi.                    | Chorus.        |
- vi. *Thamar Cuophorusa.* Where Juda is found to have been the author of that crime, which he condemned in Tamar: Tamar excus'd in what she attempted.
  - vii. *The Golden Calfe, or the Massacre in Horeb.*
  - viii. *The Quails.* Num. xi.
  - ix. *The Murmurers.* Num. xiv.
  - x. *Corah, Dathan, &c.* Num. xvi. xvii.
  - xi. *Moabitides.* Num. xxv.
  - xii. *Achan.* Joshue vii. and viii.

- xiii. *Josiah in Gibeon.* Josh. i.
- xiv. *Gideon Idoloclastes.* Judg. vi. vii.
- xv. *Gideon pursuing.* Judg. viii.
- xvi. *Abimelech the Usurper.* Judg. ix.
- xvii. *SAMSON MARRIING, or in Ramach Lechi.* Judg. xv.
- xviii. *SAMSON PURSOPHORUS, or Hybristes, or Dagonalia.* Judg. xvi.
- xix. *Comazontes, or The Benjaminites, or The Rioters.* Judg. xix, xx, xxi.
- xx. *Theristria, a Pastoral out of Ruth.*
- xxi. *Eliade, Hophni and Phineas.* 1 Sam. i, ii, iii, iv. Beginning with the first overthrow of Israel by the Philistines; interlac't with Samuel's vision concerning Elie's family.
- xxii. *Jonathan rescued.* 1 Sam. xiv.
- xxiii. *Doeg slandering.* 1 Sam. xxii.
- xxiv. *The sheep-shearers in Carmel, a Pastoral.* 1 Sam. xxv.
- xxv. *Saul in Gilboa.* 1 Sam. xxviii. xxx
- xxvi. *David revolted.* 1 Sam. from the xxvii. chap. to the xxxi.
- xxvii. *David adulterous.* 2 Sam. xi, xii.
- xxviii. *Tamar.* 2 Sam. xiii.
- xxix. *Achitophel.* 2 Sam. xv, xvi, xvii, xviii.
- xxx. *Adoniah.* 1 Reg. ii.
- xxxi. *Solomon Gynacocratumenus, or Idolomargus, aut Thyisiasusæ.* 1 Reg. xi.
- xxxii. *Rehoboam.* 1 Reg. xii. Wher is disputed of a politick religion.
- xxxiii. *Abias Thersæus.* 1 Reg. xiv. The queen, after much dispute, as the last refuge, sent to the profet Abias of Shilo; receavs the message. The Epitasis, in that shee, hearing the child shall die, as she comes home, refuses to return, thinking thereby to elude the oracle. The former part is spent in bringing the sick prince forth as it were desirous to shift his chamber and couch, as dying men use; his father telling him what sacrifice he had sent for his health to Bethel and Dan; his fearlesnesse of death, and putting his father in mind to set [send] to Ahiah. The Chorus of the Elders of Israel bemoaning his virtues bereft them, and at another time wondring why Jeroboam, being bad himself, should so grieve for his son that was good, &c.
- xxxiv. *Imbres, or The Showers.* 1 Reg. xviii. xix.
- xxxv. *Naboth συκοφάρτουμενος.* 1 Reg. xxi.
- xxxvi. *Ahab.* 1 Reg. xxii. Beginning at the synod of fals profets: Ending with relation of Ahab's death: His bodie brought. Zedechiah slain by Ahab's friends for his seducing. (See Lavater, 2 Chron. xviii.)
- xxxvii. *Elias in the mount.* 2 Reg. i. 'Ορειβάτης. Or, better, *Elias Polemistes.*
- xxxviii. *Elisæus Hudrochōos.* 2 Reg. iii. *Hudrophantes. Aquator.*
- xxxix. *Elisæus Adorodoctas.*
  - xl. *Elisæus Menutus, sive in Dothaimis.* 2 Reg. vi.
  - xli. *Samaria Liberata.* 2 Reg. vii.
  - xl. *Achabæi Cunoborumeni.* 2 Reg. ix. The Scene, Jesrael. Beginning, from the watchman's discovery of Jehu, till he go out. In the meanwhile, message of things passing brought to Jesebel, &c. Lastly, the 70 heads of Ahab's sons brought in, and message brought of Ahaziah's brethren slain on the way. Chap. x.



xlili. *Jehu Belicola.* 2 Reg. i.

xliv. *Athaliah.* 2 Reg. xi.

xlv. *Amaziah Doryalotus.* 2 Reg. xiv. 2 Chron. xxv.

xlvi. *Heczekias πολυπραγονετης.* 2 Reg. xviii. xix. Heczekia besieged. The wicked hypocrisy of Shebna, (spoken of in the xi. or thereabout of Isaiah,) and the commendation of Eliakim, will afford *αφάρμας λόγου*, together with a faction that sought help from Egypt.

xlvii. *Josiah Αναγεμενος.* 2 Reg. xxiii.

xlviii. *Zedechiah νεοτεπιστω.* 2 Reg. But the story is larger in Jeremiah.

xlix. *Salymen Halosis.* Which may begin by a message brought to the city, of the judgement upon Zedechiah and his children in Ribla; and so seconded with the burning and destruction of city and temple by Nebuzaradan; lamented by Jeremiah.

i. *Asa, or Æthiopes.* II Chron. xiv. with the deposition of his mother, and burning her idol.

ii. *The three children.* Dan. iii.

lii. *Abram from Moresa, or Isaac redeem'd.* The oiconomie may be thus.

The fift or sixth day after Abraham's departure, Eleazar (Abram's steward) first alone, and then with the Chorus, discourse of Abraham's strange voiage, thire mistresse sorrow and perplexity, accompanied with frightful dreams: and tell the manner of his rising by night, taking his servants and his son with him. Next may come forth Sarah herself. After the Chorus, or Ismael, or Agar. Next some shepherd or companie of merchants, passing through the mount in the time that Abram was in the mid-work, relate to Sarah what they saw. Hence lamentations, fears, wonders. The matter in the meanwhile divulg'd, Aner, or Eshcol, or Mamre, Abram's confederate, come to the house of Abram to be more certaine, or to bring news; in the mean while discoursing, as the world would, of such an action, divers ways; bewayling the fate of so noble a man faln from his reputation, either through divin justice or superstition, or coveting to doe some notable act through zeal. At length a servant, sent from Abram, relates the truth; and last he himselfe comes in with a great traine of Melchizedec's, whose shepheards, beeing secretely witnesses of all passages, had related to their master, and he conducted his friend Abraham home with joy.

liii. *Baptistes.* The Scene, The Court.

Beginning, from the morning of Herod's birth-day.

Herod, by some counselor persuaded\* on his birth-day to release John Baptist, purposes it; causes him to be sent for to Court from prison. The queen hears of it; takes occasion to passe wher he is, on purpose, that, under pretence of reconciling to him, or seeking to draw a kind retractation from him of the censure

on the marriage; to which end she sends a courtier before, to sound whether he might be persuaded to mitigate his sentence; which not finding, she herself craftily assays; and, on his constancie, founds an accusation to Herod of a contumacious affront, on such a day, before many peers; prepares the king to some passion, and at last, by her daughter's dancing, effects it. There may prologize the Spirit of Philip, Herod's brother. It

\* In the margin of the MS. Or els the queen may plot, under pretence of begging for his liberty, to seek to draw him into a snare by his freedom of speech.

may also be thought that Herod had well bedew'd himself with wine, which made him grant the easier to his wife's daughter.

Some of his disciples also, as to congratulate his liberty, may be brought in ; with whom, after certain command of his death, many compassionating words of his disciples, bewailing his youth cut off in his glorious course : he telling them his work is don, and wishing them to follow Christ his maister.

liv. *Sodom.* The title, *Cupid's funeral pile: Sodom burning.* The Scene before Lot's gate.

The Chorus, consisting of Lot's shepherds come to the citty about some affairs, await in the evening thire maister's return from his evening walk toward the citty gates. He brings with him two young men or youths, of noble form. After likely discourses, prepares for thire entertainment. By then supper is ended, the gallantry of the towne passe by in procession, with musick and song, to the temple of Venus Urania or Peor ; and understanding of tow noble strangers arriv'd, they send 2 of thire choyssest youth, with the priest, to invite them to thire citty solemnities ; it beeing an honour that thire citty had decreed to all fair personages, as beeing sacred to their goddess. The angels, being ask't by the priest whence they are, say they are of Salem : the priest inveighs against the strict reign of Melchisedec.

Lot, that knows thire drift, answers thwartly at last. Of which notice given to the whole assembly, they hasten thither, taxe him of presumption, singularity, breach of citty-customs ; in fine, offer violence. The Chorus of shepherds prepare resistance in thire maister's defence ; calling the rest of the serviture : but, being forc't to give back, the angels open the dore, rescue Lot, discover themselves, warne him to gether his friends and sons in law out of the citty.

He goes, and returns ; as having met with some incredulous. Some other friend or son in law (out of the way when Lot came to his house) overtakes him to know his buisnes. Heer is disputed of incredulity of divine judgment and such like matters.

At last is described the parting from the citty. The Chorus depart with thire maister. The angels doe the deed with all dreadfull execution. The king and nobles of the citty may come forth, and serve to set out the terror. A Chorus of angels concluding, and the angels relating the event of Lot's journey and of his wife.

The first Chorus, beginning, may relate the course of the citty ; each evening every one, with mistresse or Ganymed, gitterning [playing on the gittern or guitar] along the streets, or solacing on the banks of Jordan or down the stream.

At the priests' inviting the angels to the solemnity, the angels, pitying their beauty, may dispute of love, and how it differs from lust ; seeking to win them.

In the last scene, to the king and nobles, when the fierce thunder begins aloft, the angel appears all girt with flames, which, he saith, are the flames of true love, and tells the king, who falls down with terror, his just sufferings, as also Athane's, that is, Gener, Lot's son-in-law, for despising the continual admonitions of Lot. Then, calling to the thunders, lightning, and fires, he bids them heare the

call and command of God to come and destroy a godlesse nation. He brings them down with some short warning to other nations to take heed.

- lv. *Moabitides*, or *Phineas*. The epitasis whereof may lie in the contention, first, between the father of Zimri and Eleazar, whether he [ought] to have slain his son without law? Next, the ambassadors of the Moabites, expostulating about Cosbi, a stranger and a noble woman, slain by Phineas.

It may be argued about reformation and punishment illegal, and, as it were, by tumult. After all arguments driven home, when the word of the Lord may be brought, acquitting and approving Phineas.

- lvi. *Christus Patiens*. The scene in the garden. Beginning, from the coming thither, till Judas betraies, and the officers lead him away. The rest by Message and Chorus.

His agony may receav noble expressions.

- lvii. *Christ born*.

- lviii. *Herod massacring*, or *Rachel weeping*. Matt. ii.

- lix. *Christ bound*.

- lx. *Christ crucifi'd*.

- lxi. *Christ risen*.

- lxii. *Lazarus*. John, xi.

## BRITISH TRAGEDIES.

- lxiii. The cloister-king *Constans set up by Vortiger*. *Venutius*, husband to Cartismandua.

- lxiv. *Vortiger poison'd by Roena*.

- lxv. *Vortiger immur'd*. *Vortiger marrying Roena*. See Speed. *Reprov'd by Vodin*, archbishop of London. Speed. *The massacre of the Britains* by Hengist in thire cups at Salisbury plaine. Malmesbury.

- lxvi. *Sigher*, of the East-Saxons, *revolted from the faith, and reclaimed by Jarumang*.

- lxvii. *Ethelbert*, of the East-Angles, *slain by Offa* the Mercian. See Holinsh. L. vi. C. 5. Speed, in the life Offa, and Ethelbert.

- lxviii. *Sebert slain by Penda after he had left his kingdom*. See Holinshed, p. 116.

- lxix. *Wulfer slaying his tow sons for beeing Christians*.

- lxx. *Osbert*, of Northumberland, *slain for ravishing the wife of Bernbo-card, and the Danes brought in*. See Stow, Holinsh. L. vi. C. xii. And especially Speed, L. viii. C. ii.

- lxxi. *Edmund*, last king of the East-Angles, *martyr'd by Hingvar the Dane*. See Speed, L. viii. C. ii.

- lxxii. *Sigbert*, tyrant of the West-Saxons, *slaine by a swineheard*.

- lxxiii. *Edmund*, brother of Athelstan, *slaine by a theefe at his owne table*. Malmesb.

- lxxiv. *Edwin*, son to Edward the younger, *for lust deprived of his kingdom, or rather by faction of monks, whome he hated; together [with] the impostor Dunstan*.

- lxxv. *Edward*, son of Edgar, *murder'd by his step-mother*. To which may

be inserted the tragedies stirr'd up betwixt the monks and priests about marriage.

- lxxvi. *Etheldred, son of Edgar, a slothful king; the ruin of his land by the Danes.*
- lxxvii. *Ceawlin, king of the West-Saxons, for tyrannic depos'd, and banish't; and dying.*
- lxxviii. *The slaughter of the monks of Bangor by Edelfride, stirr'd up, as is said, by Ethelbert, and he by Austine the monks; because the Britains would not receive the rites of the Roman church. See Bede, Geoffrey Monmouth, and Holinshed, p. 104. Which must begin with the convocation of British Clergie by Austin to determin superfluous points, which by them were refused.*
- lxxix. *Edwin, by vision, promised the kingdom of Northumberland on promise of his conversion; and therein establish't by Rodoad, king of [the] East-Angles.*
- lxxx. *Oswin, king of Deira, slaine by Oswie his friend, king of Bernitia, through instigation of flatterers. See Holinsh. p. 115.*
- lxxxi. *Sigibert, of the East-Angles, keeping companie with a person excommunicated, slaine by the same man in his house, according as the bishop Cedda had foretold.*
- lxxxii. *Egfride, king of the Northumbers, slaine in battle against the Picts; having before wasted Ireland, and made warre for no reason on men that ever lov'd the English; forewarn'd also by Cuthbert not to fight with the Picts.*
- lxxxiii. *Kinevulf, king of the West-Saxons, slaine by Kineard in the house of one of his concubins.*
- lxxxiv. *Gunthildis, the Danish ladie, with her husband Palingus, and her son, slaine by the appointment of the traitor Edrick, in king Etheldred's days. Holinsh. L. vii. C. 5. Together with the massacre of the Danes at Oxford. Speed.*
- lxxxv. *Brightrick, [king] of [the] West Saxons, poyson'd by his wife Ethelburge, Offa's daughter; who dyes miserably also, in beggary, after adultery, in a nunnery. Speed in Bithrick.*
- lxxxvi. *Alfred, in disguise of a minstrel, discovers the Danes' negligence; sets on [them] with a mightie slaughter. About the same tyme the Devonshire men rout Hubba, and slay him.*
- lxxxvii. *Athelstan exposing his brother Edwin to the sea, and repenting.*
- lxxxviii. *Edgar slaying Ethelwold for false play in wooing. Wherein may be set out his pride, and lust, which he thought to close [cloke, Peck] by favouring monks and building monasteries. Also the disposition of woman in Elfrida towards her husband.*
- lxxxix. *Swaine besedging London, and Ethelred repuls't by the Londoners.*
  - xc. *Harold slaine in battle, by William the Norman. The first scene may begin with the ghost of Alfred, the second son of Ethelred, slain in cruel manner by Godwin, Harold's father; and his mother and brother dissuading him.*
  - xc. *Edmund Ironside defeating the Danes at Brentford; with his combat with Canute.*
  - xcii. *Edmund Ironside murder'd by Edrick the traitor, and reveng'd by Canute.*

- xciii. *Gunilda*, daughter to king Canute and Emma, wife to Henry III. emperor, accus'd of incontinence; defended by her English page in combat against a giant-like adversary; who by him at two blows is slain, &c. Speed, in the life of Canute.
- xciv. *Hardiknut* dying in his cups: An example to riot.
- xcv. *Edward the confessor's* divorcing and imprisoning his noble wife, *Editha*, Godwin's daughter. Wherein he shewed his over-affection to strangers, the cause of Godwin's insurrection. Wherein Godwin's forbearance of battle prais'd; and the English moderation on both sides, magnifi'd. His [Edward's] slackness to redress the corrupt clergy, and superstitious pretence of chastity.

### SCOTCH STORIES, or rather BRITISH OF THE NORTH PARTS.

- xcvi. *Athirco* slain by *Natholochus*, whose daughters he had ravish'd: and this *Natholochus*, usurping thereon the kingdom, seeks to slay the kindred of *Athirco*, who scape him and conspire against him. He sends a witch to know the event. The witch tells the messenger, that he is the man that shall slay *Natholochus*. He detests it; but in his journey home, changes his mind, and performs it. Scotch Chron. English. 68, 69.
- xcvii. *Duffe and Donwald*. A strange story of witchcraft and murder discover'd and reveng'd. Scotch story, 149 eto.
- xcviii. *Haie*, the plowman, who, with his two sons that were at plow, running to the battell that was between the Scots and Danes in the next field, staid the flight of his countrymen, renew'd the battell, and caus'd the victorie, &c. Scotch story, p. 155, &c.
- xcix. *Kenneth*, who having privily poison'd *Malcolm Duffe* that his own son might succeed, is slain by *Fenella*. Scotch Hist. p. 157, 158, &c.
- c. *Mackbeth*. Beginning at the arrivall of *Malcolm* at *Mackduff*. The matter of *Duncan* may be express'd by the appearing of his ghost.

JOHANNIS MILTONI

LONDINENSIS

POEMATA.

QUORUM PLERAEQUE INTRA ANNUM AETATIS VIGESIMUM CONSCRIPSIT.

NUNC PRIMUM EDITA.—*M.*

(1645.)



## TESTIMONIA.



Hæc quæ sequuntur de authore testimonia, tametsi ipse intelligebat non tam de se quam supra se esse dicta, eo quod præclaro ingenio viri, nec non amici ita fere solent laudare, ut omnia suis potius virtutibus, quam veritati congruentia nimis cupide affingant, noluit tamen horum egregiam in se voluntatem non esse notam; cum alii præsertim ut id faceret magnopere suaderent. Dum enim nimis laudis invidiam totis ab se viribus amolitur, sibi quod plus æquo est non attributum esse mavult, judicium interim hominum cordatorum atque illustrium quin summo sibi honori ducat, negare non potest.

JOANNES BAPTISTA MANSUS MARCHIO VILLENSIS  
NEAPOLITANUS,

AD JOANNEM MILTONIUM ANGLUM.

Ut mens, forma, decor, facies, mos, si pietas sic,  
Non Anglus, verum hercle Angelus ipse fores.

AD JOANNEM MILTONEM ANGLUM

TRIPLICI POESeos LAUREA CORONANDUM.

*Græca nimirum, Latina, atque Hetrusca, Epigramma Joannis Salsilli Romani.*

Cede Meles, cedat depressa Mincius urna;  
Sebetus Tassum desinat usque loqui;  
At Thamesis victor cunctis ferat altior undas,  
Nam per te, Milto, par tribus unus erit.

AD JOANNEM MILTONUM.

GRÆCIA Mæonidem, jactet sibi Roma Maronem,  
Anglia Miltonum jactat utrique parem.

SELVAGGI.



AL SIGNOR GIO. MILTONI, NOBILE INGLESE.

## ODE.

FERMI all' Etra o Clio,  
 Perchè di stelle intreccierò corona,  
 Non più del biondo Dio  
 La fronde eterna in Pindo, e in Elicon,  
 Diensi a merto maggior maggiori i fregi,  
 A celeste virtù celesti pregi.

Non può del tempo edace  
 Rimaner preda eterno alto valore,  
 Non può l' obbligo rapace  
 Furar dalle memorie eccelso onore.  
 Su l' arco di mia cetra un dardo forte  
 Virtù m' adatti, e ferirò la morte.

Del Ocean profondo  
 Cinta dagli ampi gorghi Anglia risiede,  
 Separata dal mondo,  
 Però che il suo valor l' umano eccede.  
 Questa feconda sa produrre Eroi,  
 Ch' hanno a ragion del sovrumano tra noi.

Alla virtù sbandita  
 Danno ne i petti lor fido ricetta,  
 Quella gli è sol gradita,  
 Perchè in lei san trovar gioia e diletto ;  
 Ridillo tu, Giovanni, e mostra in tanto,  
 Con tua vera virtù, vero il mio canto.

Lungi dal patrio lido  
 Spinse Zeusi l' industrie ardente brama ;  
 Ch' udì d' Helena il grido  
 Con aurea tromba rimbombar la fama,  
 E per poterla effigiare al paro  
 Dalle più belle Idee trasse il più raro.

Così l' ape ingegnosa  
 Trae con industria il suo liquor pregiato

Dal giglio e dalla rosa,  
 E quanti vaghi fiori ornano il prato ;  
 Formano un dolce suon diverse corde,  
 Fan varie voci melodia concorde.

Di bella gloria amante  
 Milton dal Ciel natio, per varie parti,  
 Le peregrine piante  
 Volgesti a ricercar scienze ed arti ;  
 Del Gallo regnator vedesti i Regni,  
 E dell' Italia ancor gl' Eroi più degni.

Fabro quasi divino,  
 Sol virtù rintracciando, il tuo pensiero  
 Vide in ogni confino  
 Chi di nobil valor calca il sentiero ;  
 L' ottimo dal miglior dopo sceglies  
 Per fabbricar d' ogni virtù l' Idea.

Quanti nacquero in Flora,<sup>1</sup>  
 O in lei del parlar Tosco appreser l' arte,  
 La cui memoria onora  
 Il mondo fatta eterna in dotte carte,  
 Volesti ricercar per tuo tesoro,  
 E parlasti con lor nell' opre loro.

Nell' altera Babelle  
 Per te il parlar confuse Giove in vano,  
 Che per varie favelle  
 Di se stessa trofeo cadde su 'l piano ;  
 Ch' ode, oltr' all' Anglia, il suo più degno Idioma  
 Spagna, Francia, Toscana, e Grecia, e Roma.

I più profondi arcani  
 Ch' occulta la Natura, e in cielo e in terra,  
 Ch' a Ingegni sovrumani  
 Troppo avaro talor gli chiude, e serra,  
 Chiaramente conosci, e giungi alfine  
 Della moral virtude al gran confine.

<sup>1</sup> *in Flora*, cioè in Firenze, di cui l' insegna è il Giglio, ed il Duomo è dedicato a Sta. Maria del Fiore.

Non batta il Tempo l' ale,  
 Fermisi immoto, e in un ferminsi gl' anni,  
 Che di virtù immortale  
 Scorrón, di troppo ingiuriosi, ai danni;  
 Che s' opre degne di poema o storia  
 Furon già, l' hai presenti alla memoria.

Dammi tua dolce Cetra,  
 Se vuoi ch' io dica del tuo dolce canto,  
 Ch' inalzandoti all' Etra  
 Di farti uomo celeste ottiene il vanto;  
 Il Tamigi il dirà che gl' è concesso  
 Per te, suo cigno, pareggiar Permesso.

Io, che in riva del Arno,  
 Tento spiegar tuo merto alto, e preclaro,  
 So che fatica indarno,  
 E ad ammirar, non a lodarlo imparo;  
 Freno dunque la lingua, e ascolto il core,  
 Che ti prende a lodar con lo stupore.

Del Sig. ANTONIO FRANCINI,  
 Gentiluomo Fiorentino.

# JOANNI MILTONI

LONDINENSIS.

*Juveni patria, virtutibus eximio,*

VIRI qui multa peregrinatione, studio cuncta orbis terrarum loca perspexit, ut, novus Ulysses, omnia ubique ab omnibus apprehenderet:

Polyglotto, in cujus ore linguæ jam deperditæ sic reviviscunt, ut idiomata omnia sint in ejus laudibus infacunda; et jure ea percallet, ut admirationes et plausus populorum ab propria sapientia excitatos intelligat:

Illi, cujus animi dotes corporisque sensus ad admirationem commovent, et per ipsam motum cuique auferunt; cujus opera ad plausus hortantur, sed venustate vocem laudatoribus adimunt:

Cui in memoria totus orbis; in intellectu sapientia; in voluntate ardor gloriæ; in ore eloquentia; harmonicos cœlestium sphaerarum sonitus astronomia duce audienti; characteres mirabilium

Naturæ per quos Dei magnitudo describitur magistra Philosophia  
legenti; antiquitatum latebras, vetustatis excidia, eruditionis am-  
bages, comite assidua autorum lectione,

Exquirenti, restauranti, percurrenti.

At cur nitor in arduum?

Illi in cujus virtutibus evulgandis ora Famæ non sufficiant, nec  
hominum stupor in laudandis satis est, reverentiæ et amoris ergo  
hoc ejus meritis debitum admirationis tributum offert CAROLUS  
DATUS Patricius Florentinus,

Tanto homini servus, tantæ virtutis amator,

## ELEGIARUM LIBER PRIMUS.

## ELEG. I.

AD CAROLUM DEODATUM.

TANDEM, chare, tuæ mihi pervenere tabellæ,  
 Pertulit et voces nuncia charta tuas;  
 Pertulit, occidua Devæ Cestrensis ab ora  
 Vergivium prono qua petit amne salum.  
 Multum, crede, juvat terras aluisse remotas  
 Pectus amans nostri, tamque fidele caput,  
 Quodque mihi lepidum tellus longinqua sodalem  
 Debet, at unde brevi reddere jussa velit.—  
 Me tenet urbs refflua quam Thamesis alluit unda,  
 Meque nec invitum patria dulcis habet. 10  
 Jam nec arundiferum mihi cura revisere Camum,  
 Nec dudum vetiti me laris angit amor.

1. *Tandem, etc.* There is a confusion here, such as a Roman would not have made, between *tabella* and *charta*, which evidently mean the one and the same letter.

3. *Devæ Cestrensis*, i.e. of the Dee, which runs by Chester.

4. *Vergivium*. This is the Latin name of the Irish Sea.

5. *juvat*, sc. me.—*aluisse*, i.e. *alere*, after the manner of the Latins, who thus imitated the Greek forms. He indulges rather too much in this practice.

8. "Navis quæ tibi creditum  
*Debes* Virgilium, finibus Atticis  
*Reddas incolumem."* *Hor. Carm.* i. 3, 5.—*R.*

*Unde* seems rather strange here.

9. *urbs, etc.*, i.e. London, up to which the tide flows.

10. *patria*, i.e. London. We may observe in this elegy a parallelism like that of the Hebrews.

11. *Jam nec, etc.* For a discussion of the question of Milton's rustication and a critical examination of these verses, see *Life of Milton*, p. 118.

12. *laris*, i.e. his college.

Nuda nec arva placent, umbrasque negantia molles,  
 —Quam male Phœbicolis convenit ille locus!—  
 Nec duri libet usque minas perferre Magistri,  
 Cæteraque ingenio non subeunda meo.  
 Si sit hoc exilium patrios adiisse penates,  
 Et vacuum curis otia grata sequi,  
 Non ego vel profugi nomen sortemve recuso,  
 Lætus et exilii conditione fruor. 20  
 O utinam vates nunquam graviora tulisset  
 Ille Tomitano flebilis exul agro;  
 Non tunc Ionio quicquam cessisset Homero,  
 Neve foret victo laus tibi prima, Maro.  
 Tempora nam licet hic placidis dare libera Musis,  
 Et totum rapiunt me, mea vita, libri.—  
 Excipit hinc fessum sinuosi pompa theatri,  
 Et vocat ad plausus garrula scena suos.  
 Seu catus auditur senior, seu prodigus hæres,  
 Seu procus, aut posita casside miles adest, 30  
 Sive decennali fecundus lite patronus  
 Detonat inculto barbara verba foro;  
 Sæpe vafer gnato succurrit servus amanti,  
 Et nasum rigidi fallit ubique patris;

17. *hoc*. Mitford justly observes that there is no authority for shortening this word. Milton perhaps followed the analogy of "*Hic vir, hic est tibi quem*," etc. *Virg. Æn.* vi. 791.

22. *Ille, etc.* Ovid, who was relegated by Augustus to Tomi, on the Euxine.

23. *Non tunc, etc.* Beautiful a poet as Ovid is, this is rating him too high. He was, as we have elsewhere observed, the Latin Ariosto, and he could therefore never have written a poem to vie with the *Iliad*. We certainly regard him as superior in original powers to Virgil.

24. *victo*, i.e. who would have been overcome, and so would not now be regarded as the greatest Latin poet. We do not think that Milton meant to set him above Homer.

27. *hinc*, i.e. after this, as so frequently in Virgil and other Latin poets.—*sinuosi*. On account of its circular form.—*pompa*. Is this word, whose proper meaning is a procession, quite correct here?

29. *Seu catus, etc.*, i.e. whether it be a comedy that is represented. It is remarkable enough that hardly any of the characters which he enumerates occur in the comedies of Shakespeare, Jonson, Beaumont and Fletcher, or the others who then occupied the scene. They are nearly all Terentian. The *patronus*, v. 31, is supposed to refer to Ruggle's Latin play of *Ignoramus*, but that was never performed in London.

Sæpe novos illic virgo mirata calores  
 Quid sit amor nescit, dum quoque nescit, amat :  
 Sive cruentatum furiosa Tragedia sceptrum  
 Quassat, et effusis crinibus ora rotat ;  
 Et dolet, et specto, juvat et spectasse dolendo,  
 Interdum et lacrimis dulcis amaror inest ; 40  
 Seu puer infelix indelibata reliquit  
 Gaudia, et abrupto flendus amore cadit ;  
 Seu ferus e tenebris iterat Styga criminis ultor,  
 Conscia funereo pectora torre movens ;  
 Seu mæret Pelopeia domus, seu nobilis Ili,  
 Aut luit incestos aula Creontis avos.—  
 Sed neque sub tecto semper nec in urbe latemus,  
 Irrita nec nobis tempora veris eunt.  
 Nos quoque lucus habet vicina consitus ulmo,  
 Atque suburbani nobilis umbra loci. 50

34. *ubique*, continually, on all occasions. We doubt if *nasum fallit* be correct either in Latin or in logic.

37. *Sive cruentatum, etc.* Or a tragedy that is represented.

"Venit et ingenti violenta Tragedia passu ;  
 Fronte comæ torva, *palla* jacebat humi.  
*Læva* manus *sceptrum* late regale tenebat."

*Ov. Am.* iii. 1, 11.—*W.*

40. *amaror*. This is a Lucretian word, and is not used by the elegiac poets.

41. *Seu puer, etc.* Evidently an allusion to Romeo and Juliet ; though, as Warton observes, Romeo's joys were not quite *indelibata* ; but probably this word presented itself to his mind, and he did not like to lose it for the sake of accuracy, particularly as it suited his verse so well.

43. *Seu ferus, etc.* The allusion here is probably to *Richard III.*, but he may have had *Hamlet* and *Macbeth* also in his mind.

44. *torre*. This word seems to be merely metaphorical here. He was thinking of the Furies.

45. *Seu mæret, etc.* He now returns to his classical subjects.

46. *Aut, etc.* It may be doubted if *luit avos* be correct. *Luo* is used of things rather than persons.

48. *Irrita*. We doubt if the employment of this word be strictly classical.

49. *Nos quoque, etc.* By this there can be no doubt he means some place of public resort, in or near London, probably Gray's Inn Garden, a fashionable walk in those days, and which, as lying beyond the walls of London, might well be termed *suburban*. *V.* 50 is merely a parallelism. It is a ridiculous idea of Warton's, that "some country-house of Milton's father, very near London, is here intended, of which we have now no notices." What would bring there the *Virgineos choros*?

Sæpius hic, blandas spirantia sidera flammæ,  
 Virgineos videas præterisse choros.  
 Ah quoties dignæ stupui miracula formæ,  
 Quæ possit senium vel reparare Jovis !  
 Ah quoties vidi superantia lumina gemmas,  
 Atque faces, quotquot volvit uterque polus ;  
 Collaque bis vivi Pelopis quæ brachia vincant,  
 Quæque fluit puro nectare tincta Via ;  
 Et decus eximium frontis, tremulosque capillos, 60  
 Aurea quæ fallax retia tendit Amor ;  
 Pellacesque genas, ad quas hyacinthina sordet  
 Purpura, et ipse tui floris, Adoni, rubor !  
 Cedite laudatæ toties Heroides olim,  
 Et quæcunque vagum cepit amica Jovem ;  
 Cedite Achæmenis turrata fronte puellæ,  
 Et quot Susa colunt, Memnoniamque Ninon ;  
 Vos etiam Danæ fasces submittite Nymphæ,  
 Et vos Iliacæ, Romulæque nurus ;  
 Nec Pompeianas Tarpeia Musa columnas  
 Jactet, et Ausoniis plena theatra stolis. 70

56. *faces, etc.*, i.e. the stars of the firmament.

57. *brachia*. It was the *humerus* of Pelops that was of ivory.

58. *Quæque fluit, etc.* Warton justifies this construction, which occurs again in v. 102, by—

“Urbem quam statuo vestra est.” *Virg. Æn.* i. 573.

“Eunuchum quem dedisti nobis quas turbas dedit.”

*Ter. Eun.* iv. 3, 11.

There was no strain of metre, as he might as well have written *viam* as *via*, but the young poet wished to display his skill. We need hardly add, that it is of the Galaxy, or Milky Way, he is speaking, which the legend said was caused by the milk of Juno.

64. *amica*. Would a Roman poet have used this familiar term of Danæ, Alcmena, etc. ?

65. *turrata fronte*. Warton refers to Sandys' Travels for an account of the high headdress worn by the women of that part of Persia anciently called Achæmenia.

66. *Et quot, etc.* It was Susa, not Nineveh, that, according to Herodotus, was called Memnonian. Further, Memnon, the son of Aurora, was *not*, as Warton says, “a hero of the Iliad.”

67. *fasces submittite*. The *fasces* were peculiar to the lictors of consuls and prætors, and it is quite improper to ascribe them to ladies.

69. *Nec Pompeianas, etc.* He alludes here to Ovid, whose muse he calls



Gloria virginibus debetur prima Britannis,  
 Extera sat tibi sit fœmina posse sequi !  
 Tuque urbs Dardaniis, Londinum, structa colonis,  
 Turrigerum late conspicienda caput,  
 Tu nimium felix intra tua mœnia claudis  
 Quicquid formosi pendulus orbis habet.  
 Non tibi tot cœlo scintillant astra sereno,  
 Endymionæ turba ministra deæ,  
 Quot tibi, conspicuæ formaque auroque, puellæ  
 Per medias radiant turba videnda vias. 80  
 Creditur huc geminis venisse invecta columbis  
 Alma pharetrigero milite cincta Venus,  
 Huic Cnidon, et riguas Simoentis flumine valles,  
 Huic Paphon, et roseam posthabitura Cypron.  
 Ast ego, dum pueri sinit indulgentia cæci,  
 Mœnia quam subito linquere fausta paro ;  
 Et vitare procul malefidæ infamia Circes  
 Atria, divini Molyos usus ope ;  
 Stat quoque juncosas Cami remeare paludes,  
 Atque iterum raucæ murmur adire Scholæ. 90  
 Interea fidi parvum cape munus amici,  
 Paucaque in alternos verba coacta modos.

Tarpeian, because that poet's house was situated near the Tarpeian or Capitoline Hill, in Rome, and who, in his *Art of Love*, advises gentlemen in pursuit of amours to frequent the Portico at Pompey's Theatre (i. 57), and the Theatres in general (ib. 89). But the ladies to be met with in those places were the Cynthias and Delias and others of the libertine class, and not the women of the *Stola*, i.e. women of birth and character.

73. *Tuque, etc.* Alluding to the account, in Geoffrey of Monmouth's history, of the building of London by the Trojan companions of Brute.

75. *nimium felix, i.q. valde felix.*

77. *Non, etc.*, i.e. London had not so many brilliant stars in its firmament as it had beautiful women within its walls. The Endymonian goddess is the Moon, who was in love with Endymion.

84. "Quam Juno fertur terris magis omnibus unam  
*Posthabita coluisse Samo.*" *Rn.* i. 15.

87. *Et vitare, etc.* See *Od.* x. 274 *seq.* He cannot mean to cast any imputation on the characters of the ladies whose charms he had been celebrating. He probably only intimates that he would try to escape becoming their captive.

## ELEG. II.

ANNO ETATIS 17.—(1626.)

*In obitum Præconis Academici Cantabrigiensi.\**

TE, qui conspicuus baculo fulgente solebas  
 Palladium toties ore ciere gregem,  
 Ultima præconum præconem te quoque sæva  
 Mors rapit, officio nec favet ipsa suo.  
 Candidiora licet fuerint tibi tempora plumis  
 Sub quibus accipimus delituisse Jovem ;  
 O dignus tamen Hæmonio juvenescere succo,  
 Dignus in Æsonios vivere posse dies ;  
 Dignus quem Stygiis medica revocaret ab undis  
 Arte Coronides, sæpe rogante dea. 10  
 Tu si jussus eras acies accire togatas,  
 Et celer a Phœbo nuntius ire tuo,  
 Talis in Iliaca stabat Cyllenius aula  
 Alipes, ætherea missus ab arce Patris ;  
 Talis et Eurybates ante ora furentis Achillei  
 Rettulit Atridæ jussa severa ducis.

\* This, Warton informs us, was Richard Redding, M.A., one of the University Beadles. He adds, that he signed a codicil to his will Sept. 23, 1626, which was proved on the 8th Nov. following. This gives the approximate date of this elegy.

2. *Palladium, etc.* It was the custom at the Universities for one of the Beadles to make proclamation of convocations in every college.

3. *Ultima, etc.* This is the office of Orcus, not of Mors, in the Classics ; but they were in reality the same.

6. *Sub quibus, etc.*, i.e. the swan, in which he visited Leda.

7. *O dignus, etc.* Alluding to the act of Medea.

"Illic *Hæmonia* radices valle resectas  
 Seminaque, floresque, et *succos* incoquit acres."

*Ov. Met.* vii. 264.

9. *Dignus, etc.* Alluding to the restoration of Hippolytus to life at the prayer of Diana, by Æsculapius who was the son of Apollo by Coronis.

"Reddideratque animam, multum indignante Diana.

Nulla, Coronides, caussa doloris, ait." *Ov. Fast.* vi. 745.—*K.*

12. *Phæbo*, i.e. the Master of the college. It is not a classical mode of expression ; for Phœbus never sent heralds or messengers.

13. *Talis, etc.* "These allusions are proofs of our author's early familiarity with Homer."—*W.* The second certainly refers to *Il.* i. 320, but we are unable to find any instance of Hermes being sent to the palace of Priam ; for in the only two instances (*Il.* ii. 786 ; xxiv. 160) it is Iris that is sent.

Magna sepulchrorum regina, satelles Averni,  
 Sæva nimis Musis, Palladi sæva nimis,  
 Quin illos rapias qui pondus inutile terræ?  
 Turba quidem est telis ista petenda tuis.  
 Vestibus hunc igitur pullis, Academia, luge,  
 Et madeant lacrimis nigra feretra tuis.  
 Fundat et ipsa modos querebunda Elegeïa tristes,  
 Personet et totis nœnia mœsta scholis.

20

## ELEG. III.

ANNO ETATIS 17.—(1626.)

*In obitum Præsulis Wintoniensis.\**

Mæstus eram, et tacitus nullo comitante sedebam,  
 Hærebantque animo tristia plura meo:  
 Protinus en subiit funestæ cladis imago  
 Fecit in Angliaco quam Libitina solo;  
 Dum procerum ingressa est splendentes marmore turres,  
 Dira sepulchrali Mors metuenda face;  
 Pulsavitque auro gravidos et jaspide muros,  
 Nec metuit satrapum sternere falce greges.  
 Tunc memini clarique ducis, fratrisque verendi  
 Intempestivis ossa cremata rogis;

10

19. *Quin, etc.* We have placed, instead of the comma of the author's own editions, a note of interrogation at the end of this verse, as required by the sense.—*pondus, etc.* 'Ερώσιον ἔχθρος ἀποβήσ. II. xviii. 104.—J. W.

21. *Academia.* Mitford says that the penult is here "shortened against the best authorities."

\* This was the celebrated Lancelot Andrews, Bishop of Winchester, who died Sept. 21, 1626. He had been Master of Pembroke Hall, in Cambridge. It was natural therefore that his memory should be celebrated in that University, and others probably wrote beside Milton.

4. *Fecit, etc.* There was at this time a severe plague raging in London and its vicinity. See Whitelock and Rushworth.

9. *Tunc memini, etc.* From v. 4 we might suppose that these were two brothers, Englishmen, and men of importance; but Warton says that he was informed by Sir D. Dalrymple that they were the Duke of Brunswick and Count Mansfeld, the two ablest supporters of the cause of the Elector-palatine, both of whom died in 1626. By *frater* he understands sworn brother or mate in arms; in which case, as Warton justly remarks, *verendi* is not a very suitable epithet.

Et memini Heroum quos vidit ad æthera raptos,  
 Flevit et amissos Belgia tota duces :  
 At te præcipue luxi, dignissime Præsul,  
 Wintoniæque olim gloria magna tuæ.  
 Delicui fletu, et tristi sic ore querebar :  
 " Mors fera, Tartareo diva secunda Jovi,  
 Nonne satis quod silva tuas persentiat iras,  
 Et quod in herbosos jus tibi detur agros,  
 Quodque afflata tuo marcescant lilia tabo,  
 Et crocus, et pulchræ Cypridi sacra rosa, 20  
 Nec sinis, ut semper fluvio contermina quercus  
 Miretur lapsus prætereuntis aquæ ?  
 Et tibi succumbit, liquido quæ plurima cælo  
 Evehitur pennis, quamlibet angur, avis,  
 Et quæ mille nigris errant animalia silvis,  
 Et quot alunt mutum Proteos antra pecus ?  
 Invida, tanta tibi cum sit concessa potestas,  
 Quid juvat humana tingere cæde manus ?  
 Nobileque in pectus certas acuisse sagittas,  
 Semideamque animam sede fugasse sua ?" 30  
 Talia dum lacrimans alto sub pectore volvo,  
 Roscidus occiduis Hesperus exit aquis,

11. *Heroum*. By this, says Warton, after Sir D. Dalrymple, is meant Shakespeare's patron, Henry, Earl of Oxford, who died at the siege of Bredâ, in 1625. But we think that the allusion is a general one to the men of note who died in the Low Countries in 1626.

16. *Tartareo, etc.* Perhaps he had in his mind *Rev.* xx. 14, where Death and Hades are mentioned together as similar in power.

18. *Et quod, etc.* "And power was given to them over," etc. *Rev.* vi. 8.—*T.*

19. *Quodque, etc.* We doubt if *afflata tabo* be correct.

21. *contermina*. Warton observes that this is a favourite term with Ovid, as *Met.* i. 774 ; iv. 90 ; viii. 552, 620, etc.

22. *Miretur, etc.* This Warton terms "a licentious fiction." The grafted tree in Virgil (*Geor.* ii. 82), he says, may wonder at its foreign leaves and fruits, but there is nothing extraordinary in the flowing of a stream. But surely Warton ought to have known that *miror* is not precisely our *wonder*, and that it often signifies to gaze on or regard with pleasure, a condition which may very justly be ascribed to the oak.

23. *liquido, etc.* The Roman poets never, we believe, termed *cælum* 'liquidum.' They only united this adj. with *æther* and with *ignis* in the sense of *æther*.

30. "Unhoused thy virgin-soul from her fair bidding-place."

*On Death of Inf.* 21.—*T.*

Et Tartessiaco submerserat æquore currum  
 Phœbus, ab Eoö littore mensus iter.  
 Nec mora, membra cavo posui refovenda cubili,  
 Condiderant oculos noxque soporque meos ;  
 Cum mihi visus eram lato spatiarier agro,  
 Heu ! nequit ingenium visa referre meum.  
 Illic punicea radiabant omnia luce,  
 Ut matutino cum juga sole rubent ;  
 Ac veluti cum pandit opes Thaumantia proles,  
 Vestitu nituit multicolore solum ;  
 Non dea tam variis ornavit floribus hortos  
 Alcinoi Zephyro Chloris amata levi.  
 Flumina vernantes lambunt argentea campos,  
 Ditiior Hesperio flavet arena Tago ;  
 Serpit odoriferas per opes levis aura Favoni,  
 Aura sub innumeris humida nata rosis :  
 Talis in extremis terræ Gangetidis oris  
 Luciferi regis fingitur esse domus.

40

50

32. *Roscidus, etc.* This is an impossibility, for the evening-star is always to the east of the sun. The young poet was probably led into this error by

"Qualis ab Eois Lucifer exit aquis." *Ov. Ex Pont.* ii. 5, 50 ;

whence he probably inferred that Hesperus rose out of the western waves. He had also in his mind,—

"Hesperus et fusco roscidus ibat equo." *Ov. Fast.* ii. 314.

33. *Et Tartessiaco, etc.*, i.e. in the western main, near Tartessus or Andalusia.

"Presserat occiduis Tartessia littora Phœbus."

*Ov. Met.* xiv. 416.—W.

37. *spatiarier*. This antique form of the inf. was not employed in elegiac poetry.

43. *Non dea, etc.* The garden of Alcinoüs, as described in the *Odyssey*, was an orchard, rather than a flower-garden. The tale of the love of Zephyrus for Chloris is related by Ovid, *Fast.* v. 195 seq.

49. *Talis, etc.* "I know not where this fiction is to be found," says Warton. He thinks it is Lucifer, or Satan, that is meant, and he quotes the description of his palace in the *Paradise Lost* ; and, as this last is in the north, he endeavours to make out that such is the meaning of *in extremis, etc.* But, as Steevens saw, *Lucifer* is in this place an adj. (comp. *El.* v. 46), and *Lucifer rex* is the Light-bearing King, i.e. the Sun ; and Milton had probably in his mind the palace of the Sun in Ovid (*Met.* ii., seq.), and, giving the reins to his imagination, he annexes gardens to it, which are not in the Latin poet. He may also have had in his mind the gardens of the Sun, in Claudian, *In prim. cons. Stilich.* ii. 466 seq. Todd, in his mania for tracing imitation, thinks that "possibly Milton might allude to a gorgeous description of the palace of the Sun by an

Ipse racemiferis dum densas vitibus umbras,  
 Et pelluentes miror ubique locos,  
 Ecce mihi subito Præsul Wintonius astat,  
 Sidereum nitido fulsit in ore jubar;  
 Vestis ad auratos defluxit candida talos,  
 Infula divinum cinxerat alba caput.  
 Dumque senex tali incedit venerandus amictu,  
 Intremuit læto florea terra sono;  
 Agmina gemmatis plaudunt cælestia pennis,  
 Pura triumphali personat æthra tuba. 60  
 Quisque novum amplexu comitem cantuque salutat,  
 Hosque aliquis placido misit ab ore sonos:  
 "Nate veni, et patrii felix cape gaudia regni,  
 Semper abhinc duro, nate, labore vaca."  
 Dixit, et aligeræ tetigerunt nabilia turmæ,  
 At mihi cum tenebris aurea pulsa quies.  
 Flebam turbatos Cephaleia pellice somnos,  
 Talia contingant somnia sæpe mihi!

## ELEG. IV.

ANNO ETATIS 18.—(1627.)

*Ad THOMAM JUNIUM, præceptorem suum,**apud mercatores Anglicos Hamburgæ agentes Pastoris munere fungentem.\**

CURRE per immensum subito, mea litera, pontum,  
 I, pete Teutonicos læve per æquor agros;

Italian poet, published a few years before his elegy was written, *Canzoniere del Sig. Guistiniano, Vineg.* 1620," as if an undergraduate at Cambridge could get a book so soon after its publication at Venice. Besides, it is not a palace that Milton describes.

55. *auratos.* We suppose he meant to represent him as having sandals adorned with gold.

59. "Pars pedibus plaudunt choreas et carmina dicunt."

*Virg. Æn.* vi. 644.—*R.*

"Movit Amor gemmatis aureus alas." *Ov. Rem. Am.* 39.—*W.*

63. *Nate veni, etc.* "Well done, thou good and faithful servant, . . . enter thou into the joy of thy Lord." *Mat.* xxv. 21. "Blessed are the dead which die in the Lord, . . . for they rest from their labours." *Rev.* xiv. 13.

\* For Thomas Young, to whom this Elegy is addressed, see the account of him in our *Life of Milton*.

Segnes rumpe moras, et nil, precor, obstet eunti,  
 Et festinantis nil remoretur iter.  
 Ipse ego Sicanio frænantem carcere ventos  
 Æolon, et virides sollicitabo Deos,  
 Cæruleamque suis comitatam Dorida Nymphis,  
 Ut tibi dent placidam per sua regna viam.  
 At tu, si poteris, celeres tibi sume jugales,  
 Vecta quibus Colchis fugit ab ore viri ; 10  
 Aut queis Triptolemus Scythicas devenit in oras,  
 Gratus Eleusina missus ab urbe puer.  
 Atque ubi Germanas flavere videbis arenas,  
 Ditis ad Hamburgæ mœnia flecte gradum,  
 Dicitur occiso quæ ducere nomen ab Hama,  
 Cimbrica quem fertur clava dedisse neci ;  
 Vivit ibi antiquæ clarus pietatis honore  
 Præsul, Christicolas pascere doctus oves ;  
 Ille quidem est animæ plusquam pars altera nostræ,  
 Dimidio vitæ vivere cogor ego. 20

1. "Vade salutatum subito perarata Perillam  
Littera sermonis fida ministra mei." *Ov. Tr. iii. 7, 1.—W.*
3. "En ! age segnes  
Rumpæ moras." *Virg. Geor. iii. 42.—K.*
5. "Æolon Hippotadem frænantem carcere centos."  
*Ov. Met. xiv. 224.—W.*
9. "Nunc ego Triptolemi cuperem conscendere currus,  
Misit in ignotam qui rude semen humum ;  
Aut ego Medæ cuperem frenare dracones,  
Quos habuit fugiens arce, Corinthe, tua."  
*Ov. Tr. iii. 8, 1.—W.*
- "Jam super Europen sublimis et Asida terram  
Vectus erat juvenis, Scythicasque advertitur oras."  
*Id. Met. v. 648.—W.*

15. *Dicitur, etc.* "Kranzius, a Gothic geographer, says that the city of Hamburg, in Saxony, took its name from Hama, a puissant Saxon champion, who was killed on the spot where that city stands, by Starchater, a Danish giant. *Saxonia*, i. 11."—*W.* This Starchater is the Starköder of Danish history and romance. The poet uses *Cimbrica* as i. q. *Danica*, for Starköder belonged to the isles.

20. *Dimidio, etc.* "Et serves animæ dimidium meæ." *Hor. Carm. i. 3, 8.*
21. "Innumeri montes inter me teque viæque,  
Fluminaque et campi, nec freta pauca jacent."  
*Ov. Tr. iv. 7, 21.—W.*

Hei mihi, quot pelagi, quot montes interjecti,  
 Me faciunt alia parte carere mei !  
 Charior ille mihi, quam tu, doctissime Graium,  
 Cliniadi, pronepos qui Telamonis erat ;  
 Quamque Stagyrates generoso magnus alumno,  
 Quem peperit Lybico Chaonis alma Jovi.  
 Qualis Amyntorides, qualis Philyreius heros  
 Myrmidonum regi, talis et ille mihi.  
 Primus ego Aonios illo praeunte recessus  
 Lustrabam, et bifidi sacra vireta jugi,  
 Pieriosque hausi latices, Clioque favente,  
 Castalio sparsi læta ter ora mero.  
 Flammeus at signum ter viderat arietis Æthôn,  
 Induxitque auro lanea terga novo,

80

23. *Charior, etc.* He means Socrates, and Alcibiades the son of Clinias, whose family claimed a descent from Eurysaces the son of Ajax. Socrates, by the way, was the *wisest*, not the *most learned* of the Greeks.

25. *Quamque, etc.* Aristotle and his pupil Alexander the Great, whose mother, Olympias, was the daughter of a prince of Epirus, in which was Chaonia, and whose reputed sire was Jupiter Ammon.

27. *Qualis, etc.* Phoenix son of Amyntor (*Il.* ix. 448), and Chiron son of the nymph Philyra, were the instructors of Achilles.—*Phillyreius heros* is an Ovidian expression: see *Met.* ii. 676; *Fast.* v. 891.—*W.*

29. *Primus, etc.* The employment of *primus* here is rather awkward. The meaning is, that it was with him that he commenced reading the Classics; but according to the ordinary usage of the ancients it would be, I was the first to read them.

“Parios ego *primus* iambos

Ostendi Latio.” *Hor. Ep.* i. 19, 23.—*K.*

In the very elegy of Ovid (*Tr.* iii. 7) which he had before him we meet,—

“Hoc ego Pegasidas deduxi *primus* ad undas,

Ne male fecundæ vena periret aquæ.

*Primus* id adspexi teneris in virginis annis.”—*K.*

31. *Clio.* The oblique cases of Clio, Echo, etc., do not occur in the Latin poets; in Greek, Κλειὸς would make Κλειὸς Κλειὸς in the dative.

32. *Castalio, etc.* Castalio mero would hardly have been used by the ancients.

33. *Flammeus, etc.* It would appear from this that Young went to Hamburg early in the spring of 1623, and that this Elegy was written after the vernal equinox of 1625; so that two complete years had elapsed. This appears almost certain from the first of Milton's *Epistole Familiares*, addressed to Young, and dated Lond. Mar. 26, 1625; yet, as we may see, Milton's own superscription places it in 1627.—*viderat*, i. q. *vidit*. He uses the poetic enallage: see our *Sallust, Excurs.* i. 4. In like manner he imitates Virgil by making *ariete* a trissyllable.



Bisque novo terram sparsisti, Chlorig, senilem  
 Gramine, bisque tuas abstulit Auster opes ;  
 Necdum ejus licuit mihi lumina pascere vultu,  
 Aut linguæ dulces aure bibisse sonos.  
 Vade igitur, cursuque Eurum præverte sonorum,  
 Quam sit opus monitis res docet ipsa vides. 40  
 Invenies dulci cum conjuge forte sedentem,  
 Mulcentem gremio pignora chara suo ;  
 Forsitan aut veterum prælarga volumina Patrum  
 Versantem, aut veri Biblia sacra Dei,  
 Cælestive animas saturantem rore tenellas,  
 Grande salutiferæ religionis opus.  
 Utque solet, multam sit dicere cura salutem,  
 Dicere quam decuit, si modo adesset, herum.  
 Hæc quoque, paulum oculos in humum defixa modestos,  
 Verba verecundo sis memor ore loqui : 50  
 "Hæc tibi, si teneris vacat inter prælia Musis,  
 Mittit ab Angliaco littore fida manus.  
 Accipe sinceram, quamvis sit sera, salutem ;  
 Fiat et hoc ipso gratior illa tibi.  
 Sera quidem, sed vera fuit, quam casta recepit  
 Icaris a lento Penelopeia viro.  
 Ast ego quid volui manifestum tollere crimen,  
 Ipse quod ex omni parte levare nequit ?  
 Arguitur tardus merito, noxamque fatetur,  
 Et pudet officium deseruisse suum. 60

36. *Auster*. We know not on what principle he ascribes this effect to the south-wind.

39. "Volucrumque fuga prævertere Hebrum."

*Virg. Æn. i. 317.—K.*

"Cursuque pedum prævertere ventos." *Id. ib. vii. 807.*

41. "Aut illam invenies dulci cum matre sedentem,  
 Aut inter libros Pieridasque suas." *Ov. Tr. iii. 7, 8.—W.*

43. *Patrum, sc. Ecclesie.*

45. *Cælestive, etc.*, i.e. engaged in the task of giving religious instruction to his children.

49. "Illa oculos humum dejecta modestos." *Ov. Am. iii. 6, 67.—W.*

51. *inter prælia*. Northern Germany was at that time the seat of war.

56. "Hanc tua Penelope lento tibi mittit Ulixæ." *Ov. Her. i. 1.—W.*

Tu modo da veniam fasso, veniamque roganti,  
 Crimina diminui, quæ patuere, solent.  
 Non ferus in pavidos rictus diducit hiantes,  
 Vulnifico pronos nec rapit ungue leo.  
 Sæpe sarissiferi crudelia pectora Thracis  
 Supplicis ad mæstas deliquere preces ;  
 Extensæque manus avertunt fulminis ictus,  
 Placat et iratos hostia parva Deos.  
 Jamque diu scripsisse tibi fuit impetus illi,  
 Neve moras ultra ducere passus Amor ; 70  
 Nam vaga Fama refert—heu nuntia vera malorum !—  
 In tibi finitimis bella tumere locis,  
 Teque tuamque urbem truculento milite cingi,  
 Et jam Saxonicos arma parasse duces.  
 Te circum late campos populatur Enyo,  
 Et sata carne virum jam cruor arva rigat.  
 Germanisque suum concessit Thracia Martem,  
 Illuc Odrysios Mars pater egit equos ;  
 Perpetuoque comans jam deflorescit oliva ;  
 Fugit et ærisonam Diva perosa tubam, 80  
 Fugit, io ! terris, et jam non ultima Virgo  
 Creditur ad superas justa volasse domos.  
 Te tamen interea belli circumsonat horror,  
 Vivis et ignoto solus inopsque solo ;  
 Et, tibi quam patrii non exhibuere penates,  
 Sede peregrina quæris egenus opem.  
 Patria, dura parens, et saxis sævior albis  
 Spumea quæ pulsat littoris unda tui !  
 Siccine te decet innocuos exponere fetus,  
 Siccine in externam ferrea cogis humum, 90

61. *da veniam fasso*. This is a usual phrase with Ovid : see *Her.* iv. 156 ; *Ex Pont.* i. 7, 22 ; iv. 2, 23 ; and his imitator, Sabinus, *Her.* xvi. 11 ; xvii. 225 ; xix. 4.—*W.*

65. *sarissiferi*. The *sarissa* was peculiar to the Macedonians.

71. *Nam vaga, etc.* In 1625 the theatre of war was Lower Saxony, where the chief command against the Imperialists was held by the King of Denmark.

84. *solus, etc.* *Solus, inops, exspes.* " *Ov. Met.* xiv. 217.—*W.*

87. *Patria, etc.* Alluding to the number of ministers of the Gospel, and others, who had been obliged to go to the Continent, to escape from the tyranny of the Bishops.

Et sinis ut terris quærant alimenta remotis  
 Quos tibi prospiciens miserat ipse Deus,  
 Et qui læta ferunt de cælo nuntia, quique  
 Quæ via post cineres ducat ad astra docent ?  
 Digna quidem Stygiis quæ vivas clausa tenebris,  
 Æternaque animæ digna perire fame !  
 Haud aliter vates terræ Thesbitidis olim  
 Pressit inassueto devia tesqua pede,  
 Desertasque Arabum salebras, dum regis Achabi  
 Effugit, atque tuas, Sidoni dira, manus ;  
 Talis et horrisono laceratus membra flagello,  
 Paulus ab Æmathia pellitur urbe Cilix ;  
 Piscosæque ipsum Gergessæ civis Iësum  
 Finibus ingratus jussit abire suis.  
 At tu sume animos, nec spes cadat anxia curis,  
 Nec tua concutiat decolor ossa metus.  
 Sis etenim quamvis fulgentibus obsitus armis,  
 Intententque tibi millia tela necem,  
 At nullis vel inerme latus violabitur armis,  
 Deque tuo cuspis nulla cruore bibet.  
 Namque eris ipse Dei radiante sub ægide tutus,  
 Ille tibi custos, et pugil ille tibi ;  
 Ille Sionææ qui tot sub mœnibus arcis  
 Assyrios fudit nocte silente viros ;

100

110

95. *Digna, etc.*, i.e. to be brought back to the darkness and ignorance of Popery.

97. *Haud aliter, etc.* He means Elijah the Tishbite, who, to escape the vengeance of Jezabel, fled into the desert of Arabia : see 1 *Kings* xix. There may be an allusion to Charles I. and Henrietta, as the former was uxorious like Ahab, and the latter was a bigoted papist.

100. *Sidoni dira*, i.e. Jezabel, who was the daughter of the King of Sidon.

101. *Talis, etc.* Alluding to the treatment which the Apostle Paul, who was a native of Cilicia, met with in the Æmathian (i.e. Macedonian) city of Philippi (*Acts* xvi. 22 *seq.*). Whipping and imprisonment were, as Warton observes, among the punishments of the arbitrary Star-chamber.

108. *Piscosæ, etc.* See *Mat.* viii. 34.

107. *obsitus armis*. This expression is not classic ; the proper term is *obsessus*.

111. *Namque, etc.* Comp. Tasso, *Ger. Lib.* vii. 80 *seq.*

112. *pugil*. This is surely not classic in this connection.

113. *Ille, etc.* This, we think, is as plain an allusion as is possible to the de-

Inque fugam vertit quos in Samaritidas oras  
 Misit ab antiquis prisca Damascus agris ;  
 Terruit et densas pavido cum rege cohortes,  
 Aere dum vacuo buccina clara sonat,  
 Cornea pulvereum dum verberat ungula campum,  
 Currus arenosam dum quatit actus humum, 120  
 Auditurque hinnitus equorum ad bella ruentum,  
 Et strepitus ferri, murmuraque alta virum.  
 Et tu—quod superest miseris—sperare memento,  
 Et tua magnanimo pectore vince mala ;  
 Nec dubites quandoque frui melioribus annis,  
 Atque iterum patrios posse videre lares ?

## ELEG. V.

ANNO ETATIS 20. (1628.)

*In adventum veri.*

In se perpetuo Tempus revolubile gyro  
 Jam revocat Zephyros, vere tepente, novos ;  
 Induiturque brevem Tellus reparata juventam,  
 Jamque soluta gelu dulce virescit humus.  
 Fallor ? an et nobis redeunt in carmina vires,  
 Ingeniumque mihi munere veris adest ?

struction of the army of Sennacherib under the walls of Jerusalem : see *2 Kings* xix. 35. Yet Warton confounds it with the event next mentioned (*2 Kings* vii. 6), making *Sionan ars* to be the city of Samaria, and *Assyrios* the Syrians ! and Todd has not seen or corrected his error.

115. *Inque fugam, etc.* Here the allusion is equally plain to the siege of Samaria by Benhadad, King of Damascus : see *2 Kings* vii. 6.

116. "Et te montosæ misere in prœlia Neræ  
 Ufens." *Virg. Æn.* vii. 744.—*K.*

122. *Et tu.* "For many obvious reasons *at tu* is likely to be the true reading."—*W.*

1. "In se præcipiti semper revolubilis orbe."

*Buch. de Sphæra*, p. 133.—*W.*

5. *Fallor ?* This is a usual expression in Ovid : see on *Comus*, 221.

6. *Ingenium, etc.* On this idea of Milton's, see *Life of Milton*, p. 74.

Munere veris adest, iterumque vigescit ab illo  
 —Quis putet?—atque aliquod jam sibi poscit opus.  
 Castalis ante oculos, bifidumque cacumen oberrat,  
 Et mihi Pyrenen somnia nocte ferunt; 10  
 Concitaque arcano fervent mihi pectora motu,  
 Et furor, et sonitus me sacer intus agit.  
 Delius ipse venit, video Peneïde lauro  
 Implicitos crines, Delius ipse venit.  
 Jam mihi mens liquidi raptatur in ardua cæli,  
 Perque vagas nubes corpore liber eo;  
 Perque umbras, perque antra feror, penetralia vaturn,  
 Et mihi fana patent interiora Deum;  
 Intuiturque animus toto quid agatur Olympo,  
 Nec fugiunt oculos Tartara cæca meos. 20  
 Quid tam grande sonat distento spiritus ore?  
 Quid parit hæc rabies, quid sacer iste furor?  
 Ver mihi, quod dedit ingenium, cantabitur illo;  
 Profuerint isto reddita dona modo.  
 Jam, Philomela, tuos, foliis adoperta novellis,  
 Instituis modulos, dum silet omne nemus;  
 Urbe ego, tu silva, simul incipiamus utrique,  
 Et simul adventum veris uterque canat.—  
 Veris, io! rediere vices, celebremus honores  
 Veris, et hoc subeat Musa perennis opus. 30

7. *Munere, etc.* This repetition also is Ovidian.

9. *Castalis, sc. unda?*

"Grataque Phœbeo *Castalis unda* choro." *Buch. El. i. 2.—W.*

It is not a classic term.—*bifidum, etc., sc. Parnassi.*

10. *Pyrenen.* It should be *Pirenen* (Πειρήνη). This fount was on the Acropolis of Corinth. As Pegasus came to drink at it, the young poet probably founded it with Hippocrene, produced by a stroke of his hoof on Mount Helicon.

14. *Delius, etc.* Another Ovidian repetition.

15. *liquidi.* See on *El. iii. 28.*

Ψυχὴ γὰρ νεφέεσσι μεταχρονὶ πενήτητο.

*Apoll. Rh. iii. 1150.—T.*

27. *Urbe.* Hence it may appear that this Elegy was written in London.

28. *Et simul, etc.* This is not strictly correct, for the spring is always tolerably advanced when the nightingale arrives in this country.

30. *perennis.* In the edition of 1645 it was *quotannis*, but Salmasius having given this as one among the instances of the false quantities with which he

Jam sol Æthiopas fugiens Tithoniaque arva,  
 Flectit ad Arctos aurea lora plagas.  
 Est breve noctis iter, brevis est mora noctis opacæ,  
 Horrida cum tenebris exulat illa suis.  
 Jamque Lycaonius plaustrum cæleste Bootes  
 Non longa sequitur fessus ut ante via ;  
 Nunc etiam solitas circum Jovis atria toto  
 Excubias agitant sidera rara polo :  
 Nam dolus, et cædes, et vis cum nocte recessit,  
 Neve Giganteum Dii timuere scelus. 40  
 Forte aliquis scopuli recubans in vertice pastor,  
 Roscida cum primo sole rubescit humus,  
 "Hac, ait, hac certe caruisti nocte puella,  
 Phœbe, tua, celeres quæ retineret equos."  
 Læta suas repetit silvas, pharetramque resumit  
 Cynthia, luciferas ut videt alta rotas ;  
 Et, tenues ponens radios, gaudere videtur  
 Officium fieri tam breve fratris ope.  
 "Desere," Phœbus ait, "thalamos, Aurora, seniles ;  
 Quid juvat effeto procubuisse toro ? 50  
 Te manet Æolides viridi venator in herba,

charged our poet, the present reading was introduced in the edition of 1673.

31. *Tithonia, etc.* By this he probably means the East, as by *Æthiopas*, the South. After the vernal equinox, the sun rises to the north of east.

32. "Tigribus adjunctis aurea lora dabat." *Ov. A. A. i. 549.—W.*

34. *exulat.* This is an improper expression, for the *exul* did not return.

35. *Lycaonius.* This is not a proper epithet for Boötes, which had nothing to do with Lycaon, whose daughter was turned into the *plaustrum cæleste*.

38. *sidera rara.* Because, as the light increases, the number of the stars seems to diminish. He gives, as a poetic reason, that the danger of attack was now less.

43. "Sæpe tua poteras, Leandre, carere puella."  
*Ov. A. A. ii. 249.—W.*

46. "Roscida luciferos cum dea jungit equos." *Ov. id. iii. 180.—W.*

47. *Et, tenues, etc.* He very poetically represents Cynthia, who was both the moon- and the huntress-goddess, as taking off the crown of rays which she wore in the former character, and going to the chase.

49. *Desere, etc.* Comp. *Ov. Am. i. 13, 37 seq.; Her. iv. 93.—W.*

51. *Æolides, i.e. Cephalus*, son of Æolus.

Surge, tuos ignes altus Hymettus habet."  
 Flava verecundo dea crimen in ore fatetur,  
 Et matutinos ocius urget equos.—  
 Exuit invisam Tellus rediviva senectam,  
 Et cupit amplexus, Phœbe, subire tuos;  
 Et cupit, et digna est. Quid enim formosius illa,  
 Pandit ut omniferos luxuriosa sinus,  
 Atque Arabum spirat messes, et ab ore venusto  
 Mitia cum Paphiis fundit amoma rosis!  
 Ecce coronatur sacro frons ardua luco,  
 Cingit ut Idæam pinea turris Opim;  
 Et vario madidos intexit flore capillos,  
 Floribus et visa est posse placere suis.  
 Floribus effusos ut erat redimita capillos,  
 Tænario placuit diva Sicana Deo.  
 Aspice, Phœbe, tibi faciles hortantur amores,  
 Mellitasque movent flamina verna preces;  
 Cinnamea Zephyrus leve plaudit odorifer ala,  
 Blanditiasque tibi ferre videntur aves.  
 Nec sine dote tuos temeraria quærit amores  
 Terra, nec optatos poscit egena toros;  
 Alma salutiferum medicos tibi gramen in usus  
 Præbet, et hinc titulos adjuvat ipsa tuos.  
 Quod si te pretium, si te fulgentia tangunt  
 Munera—muneribus sæpe coemptus amor—  
 Illa tibi ostentat quascunque sub æquore vasto,  
 Et superinjectis montibus abdit opes.  
 Ah! quoties, cum tu clivoso fessus Olympo  
 In vespertinas præcipitaris aquas,

60

70

80

52. *tuos ignes*, i.e. *tuum amatorem*, sc. *Cephalum*.

"At mihi sese offert ultro *meus ignis*, Amyntas."

*Virg. Buc. iii. 66.—K.*

He probably used the plural in imitation of *amores* and *deliciae*.

55. *Exuit, etc.* See our *Mythology of Greece and Italy*, Appendix I.

57. *digna*, sc. *subire, etc.* Warton says, "That is *pulchra*, as in *El. i. 53*."

58. *ut, i.q. ubi, cum.*

62. *Opim*, i.e. Cybele, whom the Romans justly regarded as the same with their Ops, or Earth. Tibullus (i. 4, 68) had used the expression *Idæa Ops*.

65. *Floribus, etc.* Alluding to the rape of Proserpina.

74. *titulos*, sc. as of the god of medicine.

"Cur te, inquit, cursu languentem, Phœbe, diurno  
 Hesperii recipit cœrula mater aquis?  
 Quid tibi cum Tethy? quid cum Tartesside lympha?  
 Dia quid immundo perluis ora salo?  
 Frigora, Phœbe, mea melius captabis in umbra,  
 Huc ades, ardentes imbue rore comas.  
 Mollior egelida veniet tibi somnus in herba,  
 Huc ades, et gremio lumina pone meo.  
 Quaque jaces, circum mulcebit lene susurrans  
 Aura per humentes corpora fusa rosas. 90  
 Nec me—crede mihi—terrent Semeleia fata,  
 Nec Phaetonteo fumidus axis equo;  
 Cum tu, Phœbe, tuo sapientius uteris igni,  
 Huc ades, et gremio lumina pone meo."—  
 Sic Tellus lasciva suos suspirat amores;  
 Matris in exemplum cœtera turba ruunt;  
 Nunc etenim toto currit vagus orbe Cupido,  
 Languentesque fovet solis ab igne faces.  
 Insonuere novis lethalia cornua nervis,  
 Triste micant ferro tela corusca novo. 100  
 Jamque vel invictam tentat superasse Dianam,  
 Quæque sedet sacro Vesta pudica foco.  
 Ipsa senescentem reparat Venus annua formam,  
 Atque iterum tepido creditur orta mari.  
 Marmoreas juvenes clamant Hymenæe per urbes,  
 Littus, io Hymen! et cava saxa sonant.  
 Cultior ille venit, tunicaque decentior apta,  
 Puniceum redolet vestis odora crocum.

88. "Quid mihi cum Minyis? Quid cum Tritonide pinu?  
 Quid tibi cum patria, navita Tiphy, mea?"

*Ov. Her. vi. 47.—W.*

86. "Nunc etiam pecudes umbras et frigora captant."

*Virg. Buc. ii. 8.—K.*

86. *Huc ades, etc.* Comp. *Virg. Buc. ix. 39 seq.*

93. *Cum, etc.*, i.e. Since you will act more wisely with regard to your flame, than when you committed your car to Phaethon, who set me on fire. See *Ov. Met. ii. 279 seq.*

103. *annua.* By this he seems to mean, that Venus does so annually, year after year.

106. *Puniceum, etc.* In *Ovid (Met. x. 1)*, Hymenæus appears, *croceo velatus amictu*. Our poet seems to intimate that the robe was sprinkled with saffron.



Egrediturque frequens, ad amœni gaudia veris,  
 Virgineos auro cincta puella sinus ; 110  
 Votum est cuique suum, votum est tamen omnibus unum,  
 Ut sibi quem cupiat det Cytherea virum.  
 Nunc quoque septena modulatur arundine pastor,  
 Et sua quæ jungat carmina Phyllis habet.  
 Navita nocturno placat sua sidera cantu,  
 Delphinasque leves ad vada summa vocat.  
 Jupiter ipse alto cum conjuge ludit Olympo,  
 Convocat et famulos ad sua festa Deos.  
 Nunc etiam Satyri, cum sera crepuscula surgunt,  
 Pervolitant celeri florea rura choro, 120  
 Silvanusque sua cyparissi fronde revinctus,  
 Semicaperque Deus, semideusque caper.  
 Quæque sub arboribus Dryades latuere vetustis,  
 Per juga, per solos expatiantur agros.  
 Per sata luxuriat fruticetaque Mænalius Pan,  
 Vix Cybele mater, vix sibi tuta Ceres ;  
 Atque aliquam cupidus prædatur Oreada Faunus,  
 Consulit in trepidos dum sibi nympa pedes ;  
 Jamque latet, latitansque cupit male tecta videri,  
 Et fugit, et fugiens pervelit ipsa capi. 130  
 Dii quoque non dubitant cælo præponere silvas,  
 Et sua quisque sibi numina lucus habet.

115. *sua sidera*, i.e. the stars, or constellations, that are favourable to him, like, *vere suo*. *Virg. Geor.* iv. 22.

119. "Traherent cum sera crepuscula noctem." *Ov. Met.* i. 219.—*W.*

122. *Semicaper*, etc. Ovid (*Met.* xiv. 515 ; *Fast.* iv. 752) uses this epithet of Pan, to whom it was proper ; but the Italian wood-god, Silvanus, was never so represented.

"Semibovemque virum, semivirumque bovem."

*Id. A. A.* ii. 24.—*T.*

126. *sibi*. We have some doubt about this word in this connection. Possibly he wrote *ibi*.

128. *in trepidos*, etc. We also doubt the correctness of *in trepidos pedes*, for *trepidus pedibus*.

129. "Nunc et latentis proditor intimo

Gratus puellæ risus ab angulo." *Hor. Carm.* i. 9, 21.—*B.*

"Et fugit ad salices, et se cupit ante vidari."

*Virg. Buc.* iii. 65.—*B.*

Et sua quisque diu sibi numina lucus habeto,  
 Nec vos arborea, dii, precor, ite domo.  
 Te referant miseris te, Jupiter, aurea terris  
 Secla; quid ad nimbos, aspera tela, redis?  
 Tu saltem lente rapidos age, Phœbe, jugales,  
 Qua potes, et sensim tempora veris eant;  
 Brumaque productas tarde ferat hispida noctes,  
 Ingruat et nostro serior umbra polo.

140

## ELEG. VI.

*Ad CAROLUM DEODATUM ruri commorantem.*

*Qui cum Idibus Decemb. scripsisset, et sua carmina excusari postulasset si solito minus essent bona, quod inter lautitias, quibus erat ab amicis exceptus, haud satis felicem operam Musis dare se posse affirmabat, hoc habuit responsum. (1629.)*

Mitto tibi sanam non pleno ventre salutem,  
 Qua tu distento forte carere potes.  
 At tua quid nostram prolectat Musa camenam,  
 Nec sinit optatas posse sequi tenebras?

135. *Te referant, etc.* The meaning of this passage is obscure, and the critics, after their wont, have passed it by in silence. It seems to express a wish, that the Golden Age, in which spring was perpetual, might return, and Jupiter himself be thus induced to visit the earth, as he supposes him to have done in that happy period. We have printed *aspera tela*, as in apposition with *nimbos*, by which he appears to understand the thunderstorms: comp. *Virg. Geor. i. 328.*

137. *rapidos.* As the proper meaning of this word is *consuming, devouring*, we doubt if a Latin poet would have used it of any horses but those of Glaucus or Diomedes.

\*\*\* Whatever the faults of language may be in this Elegy, no one possessed of a particle of poetic feeling and taste, can be insensible to its numerous beauties. Had he written it in English, it would probably have been among his most popular poems, whereas now, to how few is it known!

2. *Qua, etc.* Humorously hinting that he may have injured his health by over-indulgence in eating and drinking.

3. *Musa camenam.* The use of the Greek and Latin name of the same being, is not classic.

4. *tenebras, i.e. obscurity, retirement.*

Carmine scire velis quam te redamemque colamque ;  
 Crede mihi vix hoc carmine scire queas.  
 Nam neque noster amor modulis includitur arctis,  
 Nec venit ad claudos integer ipse pedes.  
 Quam bene solennes epulas, hilaremque Decembrem,  
 Festaque cælifugam quæ coluere Deum, 10  
 Deliciasque refers, hiberni gaudia ruris,  
 Haustaque per lepidos Gallica musta focos !  
 Quid quereris refugam vino dapibusque poesin ?  
 Carmen amat Bacchum, carmina Bacchus amat.  
 Nec puduit Phœbum virides gestasse corymbos,  
 Atque hederam lauro præposuisse suæ.  
 Sæpius Aoniis clamavit collibus Eue !  
 Mista Thyoneo turba novena choro.  
 Naso Corallæis mala carmina misit ab agris ;  
 Non illic epulæ, non sata vitis erat. 20  
 Quid nisi vina, rosasque, racemiferumque Lyæum,  
 Cantavit brevibus Teïa Musa modis ?

5. *velis*, i.q. *si velis*.

8. *claudos*, etc., i.e. the elegiac measure.

9. *Quam bene*, etc. The subject of the poem which Diodati had sent him.

10. *Festa*, etc., i.e. the Saturnalia.

12. *per*. The employment of this prep. in this place for *ad*, is not correct.

13. *refugam*, i.q. *refugatam*, banished, put to flight. See our *Virgil*, *Excurs.*

ix.

15. *Nec puduit*, etc. These are mythic events of the poet's own creation.

19. *Naso*, etc. He calls the *Tristia* and *Epistolæ ex Ponto*, 'mala carmina,' not as being absolutely such, but as wanting in the grace and spriteliness of his earlier poems. The *pelliti Coralli*, as Ovid terms them (*Ex Pont.* iv. 8, 83), were one of the tribes in the vicinity of Tomi.

20. *Non illic*, etc., sc. *nam*.

"Non epulis oneror, quarum si tangor amore,  
 Est tamen in Geticis copia nulla locis."

*Ov. Ex Pont.* i. 10, 81.—*W.*

"Non ager hic pomum, non dulces educat uvas."

*Id. ib.* i. 3, 51.—*W.*

For *hic*, Warton misprinted *his*, and Todd faithfully followed him, as he had previously done in *Corallæi*, instead of *Coralli*.

21. "Quid nisi cum multo Venerem confundere vino

Præcepit lyrici Teïa musa senis." *Trist.* ii. 364.—*W.*

By the *brevibus modis*, he alludes to the short measure of the *Anacreontics*, but *Anacreon*, in his genuine poems, used a long measure.

Pindaricosque inflat numeros Teumesius Euan,  
 Et redolet sumptum pagina quæque merum ;  
 Dum gravis everso currus crepat axe supinus,  
 Et volat Eleo pulvere fuscus eques.  
 Quadrimoque madens Lyricen Romanus Iaccho,  
 Dulce canit Glyceran, flavicomamque Chloen.  
 Jam quoque lauta tibi generoso mensa paratu  
 Mentis alit vires, ingeniumque fovet. 30  
 Massica fecundam despumant pocula venam,  
 Fundis et ex ipso condita metra cado.  
 Addimus his artes, fusumque per intima Phoebum  
 Corda ; favent uni Bacchus, Apollo, Ceres.  
 Scilicet haud mirum tam dulcia carmina per te,  
 Numine composito, tres peperisse Deos.  
 Nunc quoque Thressa tibi cælato barbitos auro  
 Insonat arguta molliter icta manu ;  
 Auditurque chelys suspensa tapetia circum,  
 Virgineos tremula quæ regat arte pedes. 40  
 Illa tuas saltem teneant spectacula Musas,  
 Et revocent quantum crapula pellit iners.  
 Crede mihi, dum psallit ebur, comitataque plectrum

23. *Teumesius*, i.e. Boeotian, from Mount Teumesos.

26. *fuscus eques*. If we mistake not, *fuscus*, which answers to our *swarthy*, could not be properly employed of the blackness caused by dust ; nor *eques*, of one who drove a chariot.

27. "Deprome *quadrimum* Sabina,  
 O Thaliarche, merum diota." *Hor. Carm. i. 9, 7.—R.*

*Lyricen* is a hybrid word of the poet's own coinage. Horace correctly terms himself, *Latinus fidicen*, *Ep. i. 19, 32*. He addresses Glyceræ, *Carm. i. 19*, and Chloë, *ib. i. 23*, but says nothing of her yellow hair.

31. *despumant*. The proper meaning of *despumo* is, to skim. See *Virg. Geor. i. 296*. Its employment in this place is, at the least, rather quaint.

33. "Addocet artes ;  
 Fecundi calices quem non fecere disertum ?  
*Hor. Ep. i. 5, 18.—R.*

37. *Thressa*, Thracian or Orphean.

38. *arguta*. The union of this adj. with *manus*, is not classic.

39. *suspensa tapetia*. The arras, or tapestry, with which rooms were usually hung at that time.

42. *Et revocent, etc.* He supposes his faculties to have been dulled by the quantity of wine he had drunk. We have removed the comma from before *quantum*.

Implet odoratos festa chorea tholos,  
 Percipies tacitum per pectora serpere Phœbum,  
 Quale repentinus permeat ossa calor ;  
 Perque puellares oculos, digitumque sonantem,  
 Irruet in totos lapsa Thalia sinus.  
 Namque Elegia levis multorum cura Deorum est,  
 Et vocat ad numeros quemlibet illa suos ; 50  
 Liber adest elegis, Eratoque, Ceresque, Venusque,  
 Et cum purpurea matre tenellus Amor.—  
 Talibus inde licent convivia larga poetis,  
 Sæpius et veteri commaduisse mero ;  
 At qui bella refert, et adulto sub Jove cælum,  
 Heroasque pios, semideosque duces,  
 Et nunc sancta canit superum consulta deorum,  
 Nunc latrata fero regna profunda cane,  
 Ille quidem parce, Samii pro more magistri,  
 Vivat, et innocuos præbeat herba cibos ; 60  
 Stet prope fagineo pellucida lympa catillo,  
 Sobriaque e puro pocula fonte bibat.  
 Additur huic scelerisque vacans et casta juvenus,  
 Et rigidi mores, et sine labe manus ;  
 Qualis veste nitens sacra, et lustralibus undis,  
 Surgis ad infensos augur iture Deos.  
 Hoc ritu vixisse ferunt post rapta sagacem  
 Lumina Tiresian, Ogygiumque Linon,  
 Et lare devoto profugum Calchanta, senemque  
 Orpheon, edomitis sola per antra feris ; 70

48. *Irruet, etc.* It is hardly correct to use *lapsa* and *irruet* together.

"In me *tota ruens* Venus

Cyprum deseruit." *Hor. Carm. i. 19, 9.—K.*

49. *Namque, etc.* On account of the variety of subjects on which the elegiac measure was employed.

53. *Talibus, etc.*, i.e. *Elegiacis*, included in *Elegia*, v. 49.

55. *At qui, etc.* To the epic poet he recommends the strictest sobriety. Similar sentiments occur in other parts of his writings, but this is the earliest expression of them.

61. *catillo*. It is incorrect to use this word for a drinking-vessel, and to suppose it made of wood.

67. *Hoc ritu, etc.* These traditions are all his own, and as to Homer, Horace asserts the direct contrary.

Sic dapis exiguus, sic rivi potor Homerus  
 Dulichium vexit per freta longa virum,  
 Et per monstificam Perseïæ Phœbados aulam,  
 Et vada femineis insidiosa sonis,  
 Perque tuas, rex ime, domos, ubi sanguine nigro  
 Dicitur umbrarum detinuisse greges ;  
 Diis etenim sacer est vates, divumque sacerdos,  
 Spirat et occultum pectus et ora Jovem.—  
 At tu, si quid agam scitabere, si modo saltem  
 Esse putas tanti noscere si quid agam. 80  
 Paciferum canimus cælesti semine regem,  
 Fausta que sacratis secula pacta libris ;  
 Vagitumque Dei, et stabulantem paupere tecto  
 Qui suprema suo cum patre regna colit ;  
 Stelliparumque polum, modulantesque æthere turmas,  
 Et subito elisos ad sua fana Deos.  
 Dona quidem dedimus Christi natalibus illa,  
 Illa sub auroram lux mihi prima tulit.  
 Te quoque pressa manent patriis meditata cicutis,  
 Tu mihi, cui recitem, iudicis instar eris. 90

72. *Dulichium, etc.* From this it may perhaps be collected that, at that time at least, the *Odyssey* was a greater favourite with him than the *Iliad*, which was quite natural in one who was so fond of Ovid.

73. *Perseïæ Phœbados*, i.e. Circe. According to Homer (*Od.* x. 135), she was the daughter of the Sun (whom the Latin poets called Phœbus, whence Milton terms her Phœbas), and the Oceanis Persa, whence he calls her Perseia.

74. *Et vada*, i.e. the abode of the Sirens.

78. "Totum spirant præcordia Phœbum."

*Claud. Rapt. Pros.* i. 6.—*R.*

79. *At tu, etc.* In edit. 1645, this is printed *At tu siquid agam, scitabere*, in that of 1673, *At tu si quid agam, scitabere*. Warton and Todd follow the first, the former properly omitting the comma after *agam*, the latter printing the verse, *At tu, siquid agam, scitabere*. We have followed the second edit., and, with Mitford, omitted the comma at *agam*.

81. *Paciferum, etc.*, i.e. his *Ode on the Nativity*.

85. *Stelliparum*. Alluding to the star that appeared to the Magi.

88. *Ilia, etc.* By this he probably means, that as he was lying awake, just at dawn, the subject struck him, and he probably commenced the Ode. Any one who has written verses will know how suddenly subjects thus present themselves.

89. *Te quoque, etc.*, i.e. these verses, which are written in English, have not

## ELEG. VII.

ANNO ETATIS UNDEVIGESIMO. (1628.)

NONDUM blanda tuas leges, Amathusia, noram,  
 Et Paphio vacuum pectus ab igne fuit.  
 Sæpe cupidineas, puerilia tela, sagittas,  
 Atque tuum spreui maxime numen, Amor.  
 "Tu puer imbelles, dixi, transfige columbas,  
 Conveniunt tenero mollia bella duci;  
 Aut de passeribus timidos age, parve, triumphos,  
 Hæc sunt militiæ digna trophæa tuæ.  
 In genus humanum quid inania dirigis arma?  
 Non valet in fortes ista pharetra viros." 10  
 Non tulit hoc Cyprius—neque enim Deus ullus ad iras  
 Promptior—et duplici jam ferus igne calet.  
 Ver erat, et summæ radians per culmina villæ  
 Attulerat primam lux tibi, Maie, diem;  
 At mihi adhuc refugam quærebant lumina noctem,  
 Nec matutinum sustinuerè jubar.  
 Astat Amor lecto, pictis Amor impiger alis;  
 Prodidit astantem mota pharetra Deum,  
 Prodidit et facies, et dulce minantis ocelli,  
 Et quicquid puero dignum et Amore fuit. 20

been given to the world, they wait your approval.

"Si quid tamen olim

Scripseris in Meci descendat *judicis* aures,

Et patris et nostras; nonumque *promatur* in annum."

Hor. A. P. 296.—K.

—*cioutis*. We doubt the classicality of this term, in this connection.

7. *timidos*. By joining this adj. with *triumphos*, which it cannot qualify, he imitates the ancients in using the figure Hypallage: see our *Virgil*, Excurs. v.

11. *Cyprius*. This epithet is not given to Amor by any of the ancient poets, nor perhaps is it correct, for he was not immediately connected with Cyprus.

12. *duplici, etc.*, i.e. to his native heat that of anger is now added.

13. *Ver erat, etc.*, i.e. It was Mayday.—*villa*. It might seem from this, that he was then in the country, but from v. 51 *seq.* it is plain that he was in London. He therefore probably uses *villa*, merely for the sake of picturesqueness.

15. *At mihi, etc.* Probably on account of his eyes, which even then were weak.

Talis in æterno juvenis Sigeius Olympo  
 Miscet amatori pocula plena Jovi;  
 Aut, qui formosas pellexit ad oscula Nymphas,  
 Thiodamantæus Naiade raptus Hylas.  
 Addideratque iras, sed et has decuisse putares,  
 Addideratque truces, nec sine felle, minas.  
 Et "Miser exemplo sapiisses tutius," inquit,  
 "Nunc mea quid possit dextera, testis eris.  
 Inter et expertos vires numerabere nostras,  
 Et faciam vero per tua damna fidem. 80  
 Ipse ego, si nescis, strato Pythone superbum  
 Edomui Phœbum, cessit et ille mihi;  
 Et, quoties meminit Peneidos, ipse fatetur  
 Certius et gravius tela nocere mea.  
 Me nequit adductum curvare peritius arcum,  
 Qui post terga solet vincere, Parthus eques;  
 Cydoniusque mihi cedit venator, et ille  
 Inscius uxori qui necis author erat.  
 Est etiam nobis ingens quoque victus Orion,  
 Herculeæque manus, Herculeusque comes. 40  
 Jupiter ipse licet sua fulmina torqueat in me,  
 Hærebunt lateri spicula nostra Jovis.  
 Cætera quæ dubitas melius mea tela docebunt,  
 Et tua non leviter corda petenda mihi.  
 Nec te, stulte, tuæ poterunt defendere Musæ;

21. "*Talis in æterno felix Vertumnus Olympo.*" *Tibull.* iv. 2, 18.—*W.*  
 —*juvenis Sigeius*, i.e. Ganymedes. There is no such Latin adj. as *Sigeius*; the proper ones are *Sigēus*, and *Sigēius*.

22. *Miscet*, etc. It was the *crater*, and not the *pocula*, in which the wine was mixed, and we doubt if either of them could be correctly joined with *misceo*.

23. *Aut qui*, etc. Hylas, son of Thiodamas, and favourite of Hercules, who was snatched away by the water-nymphs. See *Apoll. Rh.* i. 1207 seq.; *Theocr. Idyll.* xiii.; *Virg. Buc.* iv. 43.

30. *Et faciam*, etc., i.e. I will cause that which is the truth to be credited.

31. *Ipse ego*, etc. See *Ov. Met.* i. 452 seq.

37. *Cydonius*, etc. The terms here are general, as in the preceding verses. As Mitford justly observes, it is contrary to all authority to make the first syllable of *Cydonius* long: see *Virg. Buc.* x. 58; *Æn.* xii. 858; *Ov. Met.* viii. 22; *A. A.* i. 293.—*ille*, i.e. Cephalus.

39. "*Pallidus in Lyricæ silvis errabat Orion.*" *Ov. A. A.* i. 781.—*W.*

40. *Herculeusque comes*. Probably Telamon.



Nec tibi Phœbeus porriget anguis opem."—  
 Dixit, et aurato quatiens mucrone sagittam,  
 Evolat in tepidos Cypridos ille sinus;  
 At mihi risuro tonuit ferox ore minaci,  
 Et mihi de puero non metus ullus erat; 50  
 Et modo qua nostri spatiantur in urbe Quirites,  
 Et modo villarum proxima rura placent.  
 Turba frequens, facieque simillima turba dearum,  
 Splendida per medias itque reditque vias;  
 Auctaque luce dies gemino fulgore coruscat.  
 Fallor? An et radios hinc quoque Phœbus habet?  
 Hæc ego non fugi spectacula grata severus,  
 Impetus et quo me fert juvenilis agor;  
 Lumina luminibus male providus obvia misi,  
 Neve oculos potui continuisse meos. 60  
 Unam forte aliis supereminuisse notabam,  
 Principium nostri lux erat illa mali.  
 Sic Venus optaret mortalibus ipsa videri,  
 Sic regina Deum conspicienda fuit.  
 Hanc memor objecit nobis malus ille Cupido,  
 Solus et hos nobis texuit ante dolos;  
 Nec procul ipse vaser latuit, multæque sagittæ,  
 Et facis a tergo grande pendit onus.

46. *Nec tibi, etc.* He means the snake under whose form Æsculapius the son of Phœbus came to Rome: see *Ov. Met.* xv. 622 seq. Ovid says (v. 742) *Phœbeus anguis*.

47. "Quod facit [amorem] auratum est, et cuspidē fulget acuta."

*Ov. Met.* i. 470.—*W.*

49. *At, etc.* We should feel inclined to read *Et* in v. 49, and *At* in v. 50.

51. *Et modo, etc.* The most fashionable promenade in London at that time was Gray's-Inn-Walk, which was not very far from where Milton lived. From the next verse it would appear that he was in the habit of taking country walks, of course in the direction of Hampstead and Highgate: comp. *Par. Lost*, ix. 445 seq.

54. *per medias, etc.* He means, we think, the walks in Gray's Inn Gardens; for it is not at all likely that ladies of fashion walked up and down the streets in those days.

55. "Such was the beauty and the shining ray  
 With which fair Britomart gave light unto the day."

*F. Q.* iii. 1, 48.—*T.*

62. "Ille dies primus leti primusque malorum  
 Causa fuit." *Virg. Æn.* iv. 169.—*K.*

Nec mora, nunc ciliis hæsit, nunc virginis ori,  
 Insilit hinc labiis, insidet inde genis ; 70  
 Et quascunque agilis partes jaculator oberrat,  
 Hei mihi ! mille locis pectus inermis ferit.  
 Protinus insoliti subierunt corda furores,  
 Uror amans intus, flammaque totus eram.  
 Interea misero quæ jam mihi sola placebat  
 Ablata est, oculis non reditura meis ;  
 Ast ego progredior tacite querebundus, et excors,  
 Et dubius volui sæpe referre pedem.  
 Findor ; et hæc remanet, sequitur pars altera votum ;  
 Raptaque tam subito gaudia flere juvat. 80  
 Sic dolet amissum proles Junonia cælum,  
 Inter Lemniacos præcipitata focos ;  
 Talis et abreptum solem respexit ad Orcum  
 Vectus ab attonitis Amphiaræus equis.—  
 Quid faciam infelix, et luctu victus ? Amores  
 Nec licet inceptos ponere, neve sequi.  
 O utinam, spectare semel mihi detur amatos  
 Vultus, et coram tristia verba loqui !  
 Forsitan et duro non est adamante creata,  
 Forte nec ad nostras surdeat illa preces ! 90  
 Crede mihi, nullus sic infelicitè arsit,  
 Ponar in exemplo primus et unus ego.  
 Parce precor, teneri cum sis Deus ales amoris,  
 Pugnent officio nec tua facta tuo.  
 Jam tuus, O ! certe est mihi formidabilis arcus,  
 Nate dea, jaculis nec minus igne potens ;  
 Et tua fumabunt nostris altaria donis,  
 Solus et in Superis tu mihi summus eris.  
 Deme meos tandem, verum nec deme, furores,  
 Nescio cur, miser est suaviter omnis amans. 100

69. *ori*. What part can this be ? It is neither the mouth nor the whole face. Perhaps the word he wrote was *auri*.

81. *proles Junonia*, i.e. Vulcan. See *Il.* i. 593.

83. *Talis, etc.* In the first Theban war : see *Stat. Theb.* vii. 778 seq.

89. Καὶ κέ μ' ἴσως ποτίσῃς ἐνὶ οὐκ ἀδρανείῃ ἐνρί.

*Theocr.* iii. 39.—T.

Tu modo da facilis, posthæc mea siqua futura est,  
Cuspis amatuos figat ut una duos.

Hæc ego, mente olim læva studioque supino,  
Nequitiae posui vana trophæa meæ.  
Scilicet abreptum sic me malus impulit error,  
Indocilisque ætas prava magistra fuit.  
Donec Socraticos umbrosa Academia rivos  
Præbuit, admissum dedocuitque jugum.  
Protinus extinctis ex illo tempore flammis,  
Cincta rigent multo pectora nostra gelu.  
Unde suis frigus metuit puer ipse sagittis,  
Et Diomedeam vim timet ipsa Venus.

110

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IN PRODITIONEM BOMBARDICAM.\*

Cum simul in regem nuper satrapasque Britannos  
Ausus es infandum, perfide Fauxe, nefas,  
Fallor, an et mitis voluisti ex parte videri,  
Et pensare mala cum pietate scelus?

101. *siqua*, sc. femina.

103. *Hæc ego*, etc. These verses, suggested by the conclusion of Virgil's *Georgics*, were added, Warton thinks, when he was preparing these poems for the press in 1645. They refer however only to the last Elegy, and in our opinion were written at a much earlier period. He was a married man in 1645, with which state the last four verses do not accord.

2. *Nequitia*. This is perhaps too strong a word.

3. *sic me*, etc.

"Ut me *malus* abstulit *error*." *Virg. Buc.* viii. 41.—*T.*

5. *Donec*, etc., i.e. his return to the University and resumption of his philosophic studies effaced the transient impression the unknown fair one had made on his heart.—*Academia*. See on ii. 21.

6. *dedocuitque*. The classic writers, we believe, always used an inf. after this verb.

\* Editors have hitherto made a separate division of this and the following pieces, under the title of 'Epigrammatum Liber;' but in Milton's own editions they are not separated from the preceding poems, as he regarded as Elegies all poems written in the pentameter measure. We have therefore adhered to his own division.

3. *Fallor*, etc. *Comp. El.* vii. 56.

Scilicet hos alti missurus ad atria cæli,  
 Sulphureo curru, flammivolisque rotis;  
 Qualiter ille, feris caput inviolabile Parcís,  
 Liquit Iördanios turbine raptus agros.

## IN EANDEM.

SICCINÆ tentasti cælo donasse Iäcobum,  
 Quæ septemgemino Bellua monte lates?  
 Ni meliora tuum poterit dare munera numen,  
 Parce, precor, donis insidiosa tuis.  
 Ille quidem sine te consortia serus adivit  
 Astra, nec inferni pulveris usus ope.  
 Sic potius fœdos in cælum pelle cucullos,  
 Et quot habet brutos Roma profana Deos;  
 Namque hac aut alia nisi quemque adjuveris arte,  
 Crede mihi, cæli vix bene scandet iter.

10

## IN EANDEM.

PURGATOREM animæ derisit Iäcobus ignem,  
 Et sine quo superum non adeunda domus.  
 Frenduit hoc trina monstrum Latiale corona,  
 Movit et horrificum cornua dena minax.  
 Et, "Nec inultus, ait, temnes mea sacra, Britanne;  
 Supplicium spreta religione dabis.

7. *Qualiter, etc.* Alluding to the prophet Elijah.

2. *Quæ, etc.* The Beast of the Apocalypse was universally regarded by the Protestants as the Papacy.

5. *Ille, etc.* This is speaking more favourably of James than one might have expected; but these epigrams were probably school-exercises.

7. *Sic potius, etc.* Meaning the monks, and friars, and false saints of Papal Rome.

1. *Purgatorem, etc.* King James, as a Protestant, naturally derided the doctrine of Purgatory.—*Iäcobus*, while elsewhere he has it more correctly *Iäcōbus*.

Et si stelligeras unquam penetraveris arces,  
 Non nisi per flammās triste patebit iter.”  
 O quam funesto cecinisti proxima vero,  
 Verbaque ponderibus vix caritura suis!  
 Nam prope Tartareo sublime rotatus ab igni,  
 Ibat ad æthereas, umbra perusta, plagas.

10

---

 IN EANDEM.

QUEM modo Roma suis devoverat impia diris,  
 Et Styge damnarat, Tænarioque sinu;  
 Hunc, vice mutata, jam tollere gestit ad astra,  
 Et cupit ad superos evehere usque Deos.

---

 IN INVENTOREM BOMBARDÆ.

LAPETIONIDEM laudavit cæca vetustas,  
 Qui tulit ætheream solis ab axe facem;  
 At mihi major erit, qui lurida creditur arma  
 Et trifidum fulmen surripuisse Jovi.

---

 AD LEONORAM ROMÆ CANENTEM.\*

ANGELUS unicuique suus, sic credite gentes,  
 Obtigit æthereis ales ab ordinibus.

1. *Quem, etc.* This seems to play, like the preceding ones, on the project of blowing up the king. There does not appear to have been any peculiar sentence of excommunication fulminated against King James, but as a Protestant he was included in the general sentence.

\* The lady to whom this and the following Epigrams are addressed was Leonora Barone, daughter to Adriana, sister of the Cavallier Giovan Battista Basile, Conte di Torrone and Conte Palatino, the celebrated author of the *Pentamerone*. They were natives of Naples, but Adriana, who was distinguished for her vocal and musical talents, going to Mantua, Basile accompanied her, and was some time in the service of the duke. It is uncertain when or where she married, but

Quid mirum, Leonora, tibi si gloria major?  
 Nam tua præsentem vox sonat ipsa Deum.  
 Aut Deus, aut vacui certe mens tertia cæli  
 Per tua secreto guttura serpit agens;  
 Serpit agens, facilisque docet mortalia corda  
 Sensim immortalis assuescere posse sono.  
 Quod si cuncta quidem Deus est, per cunctaque fusus,  
 In te una loquitur, cætera mutus habet. 10

## AD EANDEM.

ALTERA Torquatam cepit Leonora poetam,  
 Cujus ab insano cessit amore furens.

as Milton speaks of her daughter as a Neapolitan, it might appear that her marriage took place before she left Naples. Beside Leonora she had another daughter named Catherine, also a musician and a singer. A French writer quoted by Warton, says he once had the happiness to hear Leonora sing with her mother and sister. "Her mother," he says, "played on the lute, her sister on the harp, and herself on the theorbo. This concert, composed of three fine voices and of three different instruments, so powerfully captivated my senses, and threw me into such raptures, that I forgot my mortality,—*et crus être déjà parmi les anges, jouissant des contentemens des bienheureux.*" He says that Leonora was not handsome. See Warton's Note on this place, and the German translation of the *Pentamerone*.

1. *Angelus, etc.*, i.e. Each has his Guardian Angel or Attendant Spirit.

4. *Nam tua, etc.*, i.e. while others are only protected by a Spirit, *she* is, as it were, possessed by God himself. There seems to be a Hypallage in *ipsa*.

5. *mens tertia*. It is doubtful what the meaning of this phrase may be. One can hardly suppose that he means the third person of the Trinity. We would rather suspect a Hypallage, and that the meaning is, that the presiding power of the third sphere, i.e. that of Venus, had descended into her. Perhaps he had in his mind the melodious Sirens whom Plato placed on each of the celestial spheres: see on *Arades*, v. 64.—*vacui* is, left vacant.

6. *guttura*. This is hardly a correct term.

8. *assuescere, sc. se*. The structure of this line is bad, as it makes the cæsura at *as*.

9. *Quod si, etc.* Comp. *Virg. Æn.* vi. 724 *seq.*—*habet*, i.q. *habitat*, as in Sallust, *Cat.* vi. 1.

1. *Alteræ, etc.* The princess Leonora of Este, with whom he supposes Tasso to have been in love. He also justly believes in the reality of that poet's insanity. We may observe that from the moment when his malady became fixed, his affection for that princess, if it ever was a serious one, seems to have ceased.

Ah miser ille tuo quanto felicius ævo  
 Perditus, et propter te, Leonora, foret !  
 Et te Pieria sensisset voce canentem  
 Aurea maternæ fila movere lyræ !  
 Quamvis Dirceæ torsisset lumina Pentheo  
 Sævior, aut totus desipuisset iners,  
 Tu tamen errantes cæca vertigine sensus  
 .Voce eadem poteras composuisse tua ;  
 Et poteras, ægro spirans sub corde quietem,  
 Flexanimo cantu restituisset sibi.

10

## AD EANDEM.

CREDULA quid liquidam Sirena Neapoli jactas,  
 Claraque Parthenopes fana Acheloiados ;  
 Littoreamque tua defunctam Naiada ripa,  
 Corpora Chalcidico sacra dedisse rogo ?  
 Illa quidem vivitque, et amœna Tiberidis unda  
 Mutavit rauci murmura Pausilipi.

5. *Et te, etc.* It is not correct or classic to say, that she by her singing moved the strings of the lyre on which her mother was playing.

6. *Arte, etc.* Comp. *Hor. Carm.* i. 12, 9.

7. *Quamvis, etc.*, i.e. whether he were raging mad or sunk in melancholy madness. The madness of Pentheus is not represented as being of the violent kind. Virgil uses the expression of *torquere lumina*, or its equivalent, of Proteus and of Amata.

11. *Et poteras, etc.* By altering the punctuation, we have given sense to this line, of which Warton and others had deprived it, by printing

“Et poteras, ægro spirans sub corde, quietem.”

12. *restituisset.* *Illum* is wanting.

1. *Credula, etc.* Naples was said to have derived its ancient name of Parthenope from a Siren who was so called, and who was reported to be buried there. The Sirens were said to be the daughters of the river-god Achelous. Fully to understand the allusion of the poet in this place, we must recollect that Leonora was a Neapolitan : see above, p. 420.—*liquidam.* This is an incorrect epithet for an animated being : see on *El.* iii. 23.

3. *Naiada.* This also is incorrect, as the Sirens were not Nymphs.

6. *rauci, etc.* Meaning probably the murmur of the waves at the foot of Mount Posilipo. “The grotto of Pausilipo,” says Todd, “Milton, no doubt, had visited with delight.” From this it is quite plain that Mr. Todd had never

Illic Romulidum studiis ornata secundis,  
Atque homines cantu detinet atque Deos.

---

## APOLOGUS DE RUSTICO ET HERO.\*

RUSTICUS ex malo sapidissima poma quotannis  
Legit, et urbano lecta dedit domino :  
Hic incredibili fructus dulcedine captus,  
Malum ipsam in proprias transtulit areolas.  
Hactenus illa ferax, sed longo debilis ævo,  
Mota solo assueto, protinus aret iners.  
Quod tandem ut patuit domino, spe lusus inani,  
Damnavit celeres in sua damna manus ;  
Atque ait, " Heu, quanto satius fuit illa coloni,  
Parva licet, grato dona tulisse animo ! 10  
Possem ego avaritiam frenare, gulamque voracem ;  
Nunc periere mihi et fetus, et ipse parens."

visited it. With delight indeed! However, Milton says nothing about the grotto. We are inclined to think that these lines were written before his visit to Naples: see *Life of Milton*, p. 16.

\* We know not the origin of this Apologue, which appeared first in the edition of 1673. It was therefore probably not written till after 1645.

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## SILVARUM LIBER.

IN OBITUM PROCANCELLARII, MEDICI.\*

ANNO ETATIS 17. (1626.)

PARERE Fati discite legibus,  
 Manusque Parcæ jam date supplices,  
 Qui pendulum telluris orbem  
 Iâpeti colitis nepotes.

Vos si relicto Mors vaga Tænaro  
 Semel vocarit flebilis, heu ! moræ  
 Tentantur incassum, dolique;  
 Per tenebras Stygis ire certum est.

Si destinatam pellere dextera  
 Mortem valeret, non ferus Hercules,  
 Nessi venenatus cruore,

10

Æmathia jacuisset Oeta;  
 Nec fraude turpi Palladis invidæ  
 Vidisset occisum Ilion Hectora, aut

\* Dr. John Goullyn, Master of Caius College, and King's Professor of Medicine at Cambridge, where he died, when Vice-Chancellor for the second time, in October, 1626.—*W.* Milton, we may see, antedates by a year in his own edition, where it is, *anno etatis* 16.

8. *certum est*, i.e. *necesse est*, an unclassic sense, as it properly expresses determination: see *Virg. Buc.* x. 52; *Æn.* iv. 554.

11.

"Atro delibutus Hercules  
 Nessi cruore." *Hor. Epod.* xvii., 31.—*W.*

12. *Æmathia*. This is not a correct designation of Oeta, which is at the southern end of Thessaly.

13. *Nec fraude, etc.* See *Il.* xxii. 226 seq.

Quem larva Pelidis peremit  
 Ense Locro, Jove lacrimante.  
 Si triste Fatum verba Hecateia  
 Fugare possint, Telegoni parens  
 Vixisset infamis, potentique  
 Ægiali soror usa virga. 20  
 Numenque trinum fallere si queant  
 Artes medentum, ignotaque gramina,  
 Non gnarus herbarum Machaon  
 Eurypyli cecidisset hasta;  
 Læsisset et nec te, Philyreie,  
 Sagitta Echidnæ perlita sanguine,  
 Nec tela te fulmenque avitum,  
 Cæse puer genitricis alvo.  
 Tuque O alumno major Apolline,  
 Gentis togatæ cui regimen datum, 30  
 Frondosa quem nunc Cirrha luget,  
 Et mediis Helicon in undis,  
 Jam præfuisses Palladio gregi

15. *Quem, etc.*, i.e. Sarpedon, slain by Patroclus, in the armour of Achilles. *Il. xvi. 452 seq.*—*larva Pelidis*, for Patroclus, is certainly a strange expression.

16. *Ense Locro.* Because Menestius, the father of Patroclus, was a Locrian. —*Jove lacrimante.* He alludes perhaps to the bloody rain-drops which Jupiter let fall on the earth, when he consented to the death of Sarpedon. *Il. xvi. 459.*

17. *Si triste, etc.*, i.e. Neither Circe nor Medea had died. He calls the former, *Telegoni parens*, after Ovid (*Ex Pont. iii. 1, 128*), as he was her son by Ulysses, and names the latter from her brother Absyrtus, whom Justin (xliii. 3) calls Ægialius.—*verba Hecateia*, i.e. magic verses, a phrase also adopted from Ovid, who has (*Met. xiv. 44*) *Hecateia carmina*, when speaking of Circe.—*usa*, i.e. *quæ usa est*.

22. *Artes, etc.* An ill-constructed line: see on *Eleg. ad Leonoram, v. 8.*

23. *Non gnarus, etc.* It was not from Homer, but, as Steevens observed, from Quintus Smyrnæus (vi. 406 *seq.*), that he learned this circumstance.

25. *Læsisset, etc.* The well-known account of the death of Chiron: see *Ov. Fast. v. 379 seq.*

27. *Nec tela, etc.* Alluding to the fate of Æsculapius.

29. *Tuque O alumno, etc.* Warton, we think justly, says that the true reading must be *Apollinis*. The *alumnus*, he thinks also, must be Virgil's Iapis, *Phæbo ante alios dilectus. Æn. xii. 391.* Mitford says, "The O is wrongly left open in this verse."

30. *Gentis togatæ*, i.e. the gownsmen of the University.

31. *Frondosa, etc.*, i.e. Cambridge, in England, or perhaps England itself, which is, *mediis in undis*. Not by any means a simple mode of expression.

Lætus superstes, nec sine gloria ;  
 Nec puppe lustrasses Charontis  
 Horribiles barathri recessus.  
 At fila rupit Persephone tua,  
 Irata, cum te viderit, artibus  
 Succoque pollenti, tot atris  
 Faucibus eripuisse Mortis.  
 Colende Præses, membra precor tua  
 Molli quiescant cespite, et ex tuo  
 Crescant rosæ calthæque busto,  
 Purpureoque hyacinthus ore.  
 Sit mite de te iudicium Æaci,  
 Subrideatque Ætnæa Proserpina ;  
 Interque felices perennis  
 Elysio spatiere campo.

40

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 IN QUINTUM NOVEMBRIS.

ANNO ÆTATIS 17. (1626.)

JAM pius extrema veniens Iacobus ab arcto,  
 Teucrigenas populos, lateque patentia regna  
 Albionum tenuit, jamque inviolabile fœdus  
 Sceptra Caledoniis conjunxerat Anglica Scotis :  
 Pacificusque novo, felix divesque, sedebat  
 In solio, occultique doli securus et hostis :  
 Cum ferus ignifluo regnans Acheronte tyrannus,  
 Eumenidum pater, æthereo vagus exul Olympo,

35. *lustrasses*. This is an improper term, in connection with the bark of Charon, which only put the dead over the river.

42. "O mihi tum quam *molliter* ossa *quiescant*." *Vir. Buc.* x. 33.

"Dii majorum umbris tenuem et *sine pondere terram*  
*Spirantesque crocos et in urna perpetuum ver.*"

*Juv.* vii. 207.—*T.*

2. *Teucrigenas*. Alluding to the fabled descent of the Britons from the Trojans.

8. *Eumenidum pater*. This is according to the Orphic Hymns (lxx.), but

Forte per immensum terrarum erraverat orbem,  
 Dinumerans sceleris socios, vernasque fideles, 10  
 Participes regni post funera mæsta futuros.  
 Hic tempestates medio ciet aëre diras,  
 Illic unanimes odium struit inter amicos,  
 Armat et invictas in mutua viscera gentes,  
 Regnaque olivifera vertit florentia pace ;  
 Et quosunque videt puræ virtutis amantes,  
 Hos cupit adjicere imperio, fraudumque magister  
 Tentat inaccessum sceleri corrumpere pectus,  
 Insidiasque locat tacitas, cassesque latentes 20  
 Tendit, ut incautos rapiat ; cœu Caspia tigris  
 Insequitur trepidam deserta per avia prædam  
 Nocte sub illuni, et somno nictantibus astris.  
 Talibus infestat populos Summanus et urbes,  
 Cinctus cæruleæ fumanti turbine flammæ.  
 Jamque fluentisonis albentia rupibus arva

the young poet more probably derived this idea from *Virg. Æn. vii. 327.—æthereo, etc.* Comp. *Virg. Æn. viii. 319, 320.* He here, we may see, confounds Pluto and Satan, for the latter was the exile.

10. *sceleris, etc.*, i.e. the wicked.

13. "Tu potes unanimes armare in proelia fratres."

*Virg. Æn. vii. 335.—K.*

14. *viscera. Vulnera* would be more classic, but he probably had *Æn. vi. 833*, in his mind.

15. *olivifera.* Comp. *Virg. Æn. vii. 711, Ov. Fast. iii. 151*, in both of which places it signifies *olive-producing*.

20. *cœu Caspia, etc.* This simile does not accord with what precedes, for the tiger sets no toils. But it belongs, in reality, to what follows.

23. *Talibus*, sc. *insidiis* ? or rather, *modis* ? on account of *infestat*.—*Summanus.* He probably met with this name in *Ovid, Fast. vi. 731*, and learned elsewhere that he was held to be the same as Pluto. Camões is the only other modern poet, we believe, who uses this name.

"Se là no reino escuro de Sumano

Receberdes gravissimos castigos." *Os Lusíadas*, iv. 33.

25. *Jamque, etc.* A periphrasis for England.

26. *Et terra, etc.* Comp. *Æn. iii. 73.*

27. *Cui nomen, etc.* "Albion, a giant, son of Neptune, who called the island after his own name, and ruled it forty-four years ; till, at length, passing over into Gaul, in aid of his brother Lestrygon, against whom Hercules was hasting out of Spain into Italy, he was there slain in fight." *Milton, Hist. of England*, i.

Apparent, et terra Deo dilecta marino ;  
 Cui nomen dederat quondam Neptunia proles,  
 Amphitryoniadem qui non dubitavit atrocem,  
 Æquore tranato, furiali poscere bello,  
 Ante expugnatae crudelia sæcula Trojæ. 30

At simul hanc, opibusque et festa pace beatam,  
 Aspicit, et pingues donis Cerealibus agros,  
 Quodque magis doluit, venerantem numina veri  
 Sancta Dei populum, tandem suspiria rupit  
 Tartareos ignes et luridum olentia sulphur ;  
 Qualia Trinacria trux ab Jove clausus in Ætna  
 Efflat tabifico monstrosus ab ore Typhœus.  
 Ignescunt oculi, stridetque adamantinus ordo  
 Dentis, ut armorum fragor, ictaque cuspidis cuspis ;  
 Atque, " Pererrato solum hoc lacrimabile mundo 40  
 Inveni, dixit, gens hæc mihi sola rebellis,  
 Contemtrixque jugi, nostraque potentior arte.  
 Illa tamen, mea si quicquam tentamina possunt,  
 Non feret hoc impune diu, non ibit inulta."  
 Hactenus : et piceis liquido natat aëre pennis ;  
 Qua volat, adversi præcursant agmine venti,  
 Densantur nubes, et crebra tonitrua fulgent.

Jamque pruinosas velox superaverat Alpes,  
 Et tenet Ausoniæ fines. A parte sinistra  
 Nimbifer Apenninus erat, priscique Sabini, 50  
 Dextra veneficiis infamis Hetruria, nec non  
 Te furtiva, Tibris, Thetidi videt oscula dantem ;  
 Hinc Mavortigenæ consistit in arce Quirini.  
 Reddiderant dubiam jam sera crepuscula lucem,

31. "Tandem Tritonida conspicit arcem  
 Ingeniisque opibusque et festa pace virentem ;  
 Vixque tenet lacrimas." *Ov. Met.* ii. 794.—*W.* .

34. *suspiria*, i.e. *in suspiria*? It is hardly correct.

37. *Typhæus*. We have retained the spelling of Milton's own editions ; the proper orthography is, *Typhoeus*.

48. "Jam gelidas Cæsar cursu superaverat Alpes." *Luc.* i. 183.—*W.*

51. *veneficiis*. This term does not properly apply to the Tuscans, as it was for augury that they were celebrated, and they were held in good repute.

Cum circumgreditur totam Tricoronifer urbem,  
 Panifcosque Deos portat, scapulisque virorum  
 Evehitur; præeunt submisso poplite reges,  
 Et mendicantium series longissima fratrum;  
 Cereaque in manibus gestant funalia cæci,  
 Cimмериis nati in tenebris, vitamque trahentes : 60  
 Templâ dein multis subeunt lucentia tædis—  
 Vesper erat sacer iste Petro—fremitusque canentum  
 Sæpe tholos implet vacuos, et inane locorum.  
 Qualiter exululat Bromius, Bromiique caterva,  
 Orgia cantantes in Echionio Aracyntho,  
 Dum tremit attonitus vitreis Asopus in undis,  
 Et procul ipse cava responsat rupe Cithæron.

His igitur tandem solenni more peractis,  
 Nox senis amplexus Erebi taciturna reliquit,  
 Præcipientesque impellit equos stimulante flagello, 70  
 Captum oculis Typhlonta, Melanchætēque ferocem,  
 Atque Acherontæo prognatam patre Siopen  
 Torpidam, et hirsutis horrentem Phrica capillis.

Interea regum domitor, Phlegetontius hæres  
 Ingreditur thalamos, neque enim secretus adulter  
 Producit steriles molli sine pellice noctes;  
 At vix compositos somnus claudebat ocellos,

55. *Cum, etc.* We are not aware of this procession taking place as here described; we believe the Pope at present is never carried thus through the streets in his *sedia gestatoria*.

56. *Panifcos, etc.*, i.e. the consecrated wafer. *Panifcus* is properly *bread-making*.

57. *reges.* Perhaps by this he means the cardinals, who always precede the Pope's chair.

58. *Et mendicantium, etc.*, the mendicant friars, "black, white, and grey," as he elsewhere terms them. They always bear lighted tapers in the processions.

59. *Echionio*, i.e. Theban. A wrong epithet for Aracynthus, which is in Acarnania, but he was misled by *Virgil, Buc. ii. 24*. See our note on that place.

71. *Captum, etc.* Warton justly observes, that Milton is the first poet who has given names to the horses of Night. They are, Blinding, Black-haired, Silence, and Horror.

74. *regum domitor, etc.*, i.e. the Pope.

75. *neque enim, etc.* This charge is still made against the Popes; the late Pope Gregory XIV., for example.

Cum niger umbrarum dominus, rectorque silentum,  
 Prædatorque hominum, falsa sub imagine tectus  
 Astitit; assumptis micuerunt tempora canis, 80  
 Barba sinus promissa tegit, cineracea longo  
 Syrmate verrit humum vestis, pendetque cucullus  
 Vertice de raso, et, ne quicquam desit ad artes,  
 Cannabeo lumbos constrinxit fune salaces,  
 Tarda fenestratis figens vestigia calceis.  
 Talis, uti fama est, vasta Franciscus eremo  
 Tetra vagabatur solus per lustra ferarum,  
 Silvestrique tulit genti pia verba salutis,  
 Impius, atque lupos domuit, Libyosque leones.

Subdolus at tali Serpens velatus amictu, 90  
 Solvit in has fallax ora execrantia voces :  
 " Dormis, nate? etiamne tuos sopor opprimit artus?  
 Immemor O fidei pecorumque oblite tuorum!  
 Dum cathedram, venerande, tuam, diademaque triplex  
 Ridet Hyperboreo gens barbara nata sub axe,  
 Dumque pharetrati spernunt tua jura Britanni.  
 Surge, age, surge piger, Latius quem Cæsar adorat,  
 Cui reserata patet convexi janua cæli,  
 Turgentes animos, et fastus frange procaces,  
 Sacrilegique sciant tua quid maledictio possit, 100  
 Et quid Apostolicæ possit custodia clavis,  
 Et memor Hesperiae disjectam ulciscere classem,

79. *Prædator*. For "the Devil . . . walketh about, seeking whom he may devour." 1 *Pet.* v. 8.

80. *assumptis, etc.*, i.e. He takes the form of a Franciscan friar, or Cordelier, whose habit is of an ashy brown-colour, with sandals, and a cord round his waist.

85. *fenestratis*. On account of the crossing of the thongs of the sandals.

86. *Franciscus, etc.* As this is not true of St. Francis of Assisi, the founder of the order, the young poet may have confounded him with St. Antony, or with the Jesuit, St. Francis Xavier, of whom a feat of this kind is narrated. — *W.*

92. *Dormis, etc.* Εἴθεις Ἀρπίας *vls.* *Il.* ii. 560. It still more resembles *Tasso*, *Ger. Lib.* x. 8.

96. *pharetrati*. On account of the fame of the English for their skill in the long-bow.

97. *Cæsar*, i.e. the Emperor of Germany.

102. *Et memor, etc.*, i.e. the destruction of the Armada.

Mersaque Iberorum lato vexilla profundo,  
 Sanctorumque cruci tot corpora fixa probrosæ,  
 Thermodoontea nuper regnante puella.  
 At tu si tenero mavis torpescere lecto,  
 Crescentesque negas hosti contundere vires,  
 Tyrrhenum implebit numeroso milite pontum,  
 Signaque Aventino ponet fulgentia colle :  
 Reliquias veterum franget, flammisque cremabit, 110  
 Sacraque calcabit pedibus tua colla profanis ;  
 Cujus gaudebant soleis dare basia reges.  
 Nec tamen hunc bellis et aperto Marte lacesces ;  
 Irritus ille labor ; tu callidus utere fraude ;  
 Quælibet hæreticis disponere retia fas est.  
 Jamque ad consilium extremis rex magnus ab oris  
 Patricios vocat, et procerum de stirpe creatos,  
 Grandævosque patres, trabea canisque verendos ;  
 Hos tu membratim poteris conspergere in auras,  
 Atque dare in cineres, nitrati pulveris igne 120  
 Ædibus injecto, qua convenere, sub imis.  
 Protinus ipse igitur quoscunque habet Anglia fidos  
 Propositi factique mone. Quisquamne tuorum  
 Audebit summi non jussa facessere Papæ ?  
 Perculsosque metu subito, casusque stupentes,  
 Invadat vel Gallus atrox, vel sævus Iberus.  
 Sæcula sic illic tandem Mariana redibunt,  
 Tuque in belligeros iterum dominaberis Anglos.  
 Et, nequid timeas, divos divasque secundas  
 Accipe, quotque tuis celebrantur numina fastis." 130  
 Dixit, et adscitos ponens malefidus amictus,

104. *Sanctorum, etc.*, i.e. the hanging of Popish priests. He uses the *crux*, by the licence of poetry.

106. *Thermodoontea, etc.*, i.e. Elizabeth, the maiden queen, the Amazon who appeared at the head of her troops, at the time of the Armada. The Amazons dwelt on the banks of the Thermodon. The adj., Todd remarks, occurs in *Propertius*, iii. 14, 16. It is *Thermodontiacis* in the best text, iv. 14, 14.

117. *Patricios*. Probably the Commons.

118. *Grandævos, etc.*, i.e. the prelates and great lawyers.

127. *Sæcula, etc.*, i.e. the days of Queen Mary.

129. *divos, etc.*, i.e. the saints of both sexes.

131. *ponens, i.q. deponens* ; in the manner of the Latin poets.



Fugit ad infandam, regnum illætabile, Lethen.

Jam rosea Eoas pandens Tithonia portas,  
Vestit inauratas redeunti lumine terras;  
Mæstaque adhuc nigri deplorans funera nati,  
Irrigat ambrosiis montana cacumina guttis;  
Cum somnos pepulit stellatæ janitor aulæ,  
Nocturnos visus et somnia grata revolvens.

Est locus æterna septus caligine noctis,  
Vasta ruinosi quondam fundamina tecti, 140  
Nunc torvi spelunca Phoni Prodoteque bilinguis,  
Effera quos uno peperit Discordia partu.  
Hic inter cæmenta jacent, præruptaque saxa,  
Ossa inhumata virum, et trajecta cadavera ferro;  
Hic Dolus intortis semper sedet ater ocellis,  
Jurgiaque, et stimulis armata Calumnia fauces;  
Et Furor, atque viæ moriendi mille videntur,  
Et Timor, exanguisque locum circumvolat Horror;  
Perpetuoque leves per muta silentia Manes  
Exululant, tellus et sanguine conscia stagnat. 150  
Ipsi etiam pavidum latitant penetralibus antri  
Et Phonos, et Prodotes; nulloque sequente per antrum,  
Antrum horrens, scopulosum, atrum feralibus umbris,  
Diffugiunt fontes, et retro lumina vortunt:  
Hos pugiles Romæ per sæcula longa fideles  
Evocat antistes Babylonius, atque ita fatur.  
“Finibus occiduis circumfusum incolit æquor  
Gens exosa mihi; prudens Natura negavit

132. *Lethen*. The ancients rarely used *Lethe* to express the underworld. The only instance we can recollect is *Stat. Theb.* viii. 97.

135. *nigri*, etc. “*Nigri Memnonis arma*.” *Virg. Æn.* i. 489.—*N*.

137. *stellatæ*, etc., i.e. the Pope, who has the keys of Heaven, as the representative of St. Peter.

138. *revolvens*, sc. mente.

141. *Phoni*, etc., i.e. Murder and Treason. The latter is properly termed *bilinguis*.

143. *cæmenta*, i.e. fragments of rocks; but its usual meaning is, fragments made by the hands of man, not of Nature.

155. *pugiles*. We have already observed (see on *Eleg.* iv. 112), that the employment of *pugil* for champion, is not classic.

157. *Finibus*, etc. Comp. *Virg. Æn.* i. 65 seq. *Gens inimica mihi*, v. 67.

Indignam penitus nostro conjungere mundo.  
 Illuc, sic jubeo, celeri contendite gressu, 160  
 Tartareoque leves diffilentur pulvere in auras  
 Et rex et pariter satrapæ, scelerata propago;  
 Et quotquot fidei caluere cupidine veræ,  
 Consilii socios adhibete, operisque ministros.”—  
 Finierat, rigidi cupide paruere gemelli.

Interea longo flectens curvamine cælos  
 Despicit ætherea Dominus qui fulgurat arce,  
 Vanaque perversæ ridet conamina turbæ,  
 Atque sui causam populi volet ipse tueri.

Esse ferunt spatium qua distat ab Aside terra 170  
 Fertilis Europe, et spectat Mareotidas undas;  
 Hic turris posita est Titanidos ardua Famæ,  
 Ærea, lata, sonans, rutilis vicinior astris  
 Quam superimpositum vel Athos vel Pelion Ossæ.  
 Mille fores aditusque patent, totidemque fenestræ,  
 Amplaque per tenues translucent atria muros.  
 Excitat hic varios plebs agglomerata susurros;  
 Qualiter instrepitant circum mulctralia bombis  
 Agmina muscarum, aut texto per ovilia junco,  
 Dum Canis æstivum cæli petit ardua culmen. 180  
 Ipsa quidem summa sedet ultrix matris in arce:  
 Auribus innumeris cinctum caput eminet olli,  
 Queis sonitum exiguum trahit, atque levissima captat  
 Murmura ab extremis patuli confinibus orbis;

165. *paruere*. He probably, as Warton observes, made this a trissyllable, in imitation of Virgil.

166. *longo, etc.* “He bowed the heavens also.” *Ps.* xviii. 9.—*T.*

168. *Vanaque, etc.* Comp. *Ps.* ii.

170. *Esse, etc.* In the following description, Milton seems to have had Chaucer’s *House of Fame* more in view than Ovid (*Met.* xii. 39 *seq.*), whom Warton quotes at length. He also had Virgil’s *Fame* in his mind.

171. *Mareotidas*. It certainly should be Mæotidas, for, as Warton observes, Lake Mareotis is in Egypt. Most probably it was a printer’s error.

172. *Titanidos*. He seems to have termed her so, as being the offspring of Earth, and sister of Cœus, who was one of the Titans: see *Virg. Æn.* iv. 178.

178. *Qualiter, etc.* Comp. *ib.* ii. 469.—*W.*

179. *junco*. Sheep-pens are never made of bulrushes.

181. *Ultrix*. “Illam Terra parens, ira irritata Deorum . . . Progeniit.” *Æn.* iv. 178.—*K.*

Nec tot, Aristoride, servator inique juvenæ  
 Isidos, immitiolvebas lumina vultu,  
 Lumina non unquam tacito nutantia somno,  
 Lumina subjectas late spectantia terras.  
 Istis illa solet loca luce carentia sæpe  
 Perlustrare, etiam radianti impervia soli;  
 Millenisque loquax auditaque visaque linguis  
 Cuilibet effundit temeraria; veraque mendax  
 Nunc minuit, modo confictis sermonibus auget.

190

Sed tamen a nostro meruisti carmine laudes,  
 Fama, bonum quo non aliud veracius ullum,  
 Nobis digna cani, nec te memorasse pigebit  
 Carmine tam longo; servati scilicet Angli  
 Officiis, vaga diva, tuis tibi reddimus æqua.  
 Te Deus, æternos motu qui temperat ignes,  
 Fulmine præmisso, alloquitur, terraque tremante:  
 "Fama siles? An te latet impia Papistarum  
 Conjurata cohors in meque meosque Britannos,  
 Et nova sceptrigero cædes meditata Iacobo?"

200

Nec plura, illa statim sensit mandata Tonantis,  
 Et, satis ante fugax, stridentes induit alas,  
 Induit et variis exilia corpora plumis;  
 Dextra tubam gestat Temesæo ex ære sonoram.  
 Nec mora, jam pennis cedentes remigat auras,  
 Atque parum est cursu celeres prævertere nubes;  
 Jam ventos, jam solis equos post terga reliquit;  
 Et primo Angliacas, solito de more, per urbes  
 Ambiguas voces, incertaque murmura spargit;  
 Mox arguta dolos, et detestabile vulgat  
 Proditionis opus, nec non facta horrida dictu,  
 Authoresque addit sceleris, nec garrula cæcis  
 Insidiis loca structa silet. Stupere relatis,  
 Et pariter juvenes, pariter tremuere puellæ,

210

185. *Aristoride*, i.e. Argus, the son of Arestor.

206. *Induit, etc.*, i.e. she assumes a body.

207. *Temesæo, etc.* See *Od.* i. 183. "Temessaque concutit æra." *Oe. Fast.* v. 441.—*W.*

208. *cedentes.* The *buzom* and *yielding* air of *Paradise Lost*.

Effetique senes pariter, tantæque ruinæ  
Sensus ad ætatem subito penetraverat omnem.

Attamen interea populi miserescit ab alto 220  
Æthereus Pater, et crudelibus obstitit ausis  
Papicolum; capti pœnas raptantur ad acres.  
At pia thura Deo, et grati solvuntur honores;  
Compita læta focis genialibus omnia fumant;  
Turba choros juvenilis agit; Quintoque Novembris  
Nulla dies toto occurrit celebratio anno.

### IN OBITUM PRÆSULIS ELIENSIS.\*

ANNO ÆTATIS 17. (1626.)

ADHUC madentes rore squalebant genæ,  
Et sicca nondum lumina  
Adhuc liquentis imbre turgebant salis  
Quem nuper effudi pius,  
Dum mæsta caro justa persolvi rogo  
Wintoniensis Præsulis.  
Cum centilinguis Fama, proh! semper mali  
Cladisque vera nuntia,  
Spargit per urbes divitis Britanniæ,  
Populosque Neptuno satos, 10  
Cessisse Morti, et ferreis Sororibus,  
Te, generis humani decus,  
Qui rex sacrorum illa fuisti in insula  
Quæ nomen Anguillæ tenet.

224. *Compita, etc.*, i.e. the bonfires.

\*.\* One might be induced to cry, 'O lame and impotent conclusion!' but with Warton we may observe in excuse, that "young composers are eager to despatch their work." It is however probable that the poet's plan had extended much further; but, when he found the length to which his work had already run, he hastened to a conclusion.

\* Nicholas Felton, Bishop of Ely, formerly master of Pembroke-hall. He died Oct. 5, 1626, only a few days after Bishop Andrews, who had also been Master of that Hall.—*W.*

10. *Neptuno satos.* He was, we believe, the first to give this origin to the people of Britain.

14. *Quæ nomen, etc.*, i.e. Ely; A.-S. *El-ig*, i.e. Isle of Eels.

Tunc inquietum pectus ira protinus  
 Ebulliebat fervida,  
 Tumulis potentem sæpe devovens deam :  
 Nec vota Naso in Ibida  
 Concepit alto diriora pectore ;  
 Graiusque vates parcius 20  
 Turpem Lycambis execratus est dolum,  
 Sponsamque Neobulen suam.  
 At ecce diras ipse dum fundo graves,  
 Et imprecor Neci necem,  
 Audiisse tales videor attonitus sonos  
 Leni, sub aura, flamine :  
 "Cæcos furores pone, pone vitream  
 Bilemque, et irritas minas.  
 Quid temere violas non nocenda numina,  
 Subitoque ad iras percita? 30  
 Non est, ut arbitraris elusus miser,  
 Mors atra Noctis filia,  
 Erebove patre creta, sive Erinnye,  
 Vastove nata sub Chao.  
 Ast illa, cælo missa stellato, Dei  
 Messes ubique colligit;  
 Animasque mole carnea reconditas  
 In lucem et auras evocat—  
 Ut cum fugaces excitant Horæ diem,  
 Themidos Jovisque filiæ— 40

17. *Tumulis, etc.*, i.e. Death.

18. *Nec vota, etc.* Alluding to Ovid's *Ibis*, a poem in which, in imitation of one of Callimachus's with that title, he lashes an unknown enemy of his, supposed by some to be the poet Manilius.

20. *Graius, etc.* Archilochus. See *Hor. Ep.* 6, 13; *Ep.* i. 19, 25 seq.; *Ov. Ib.* 54.

24. *Neci necem.* Rather Ovidian, and not suited to the gravity of the subject.

32. *Mors, etc.* In Hesiod's *Theogony*, Death is one of the children of Night, without a father. There is no other genealogy of Death in Grecian mythology.

35. *Ast illa, etc.* Comp. *Rev.* xiv. 14-16.

39. *Ut cum, etc.* This is a simile showing that the celestial light to which they are called is as superior to that of this world as that of dawn to the gloom of night. We have, we think rightly, made a parenthesis of this and the next line.

Et sempiterni ducit ad vultus Patris,  
 At justa raptat impios  
 Sub regna furvi luctuosa Tartari,  
 Sedesque subterraneas."  
 Hanc ut vocantem lætus audivi, cito  
 Fœdum reliqui carcerem,  
 Volatilesque faustus inter milites  
 Ad astra sublimis feror ;  
 Vates ut olim raptus ad cælum senex,  
 Auriga currus ignei. 50  
 Non me Bootis terruere lucidi  
 Sarraca tarda frigore, aut  
 Formidolosi Scorpionis brachia,  
 Non ensis, Orion, tuus.  
 Prætervolavi fulgidi solis globum,  
 Longeque sub pedibus deam  
 Vidi triformem, dum coërcebat suos  
 Frenis dracones aureis.  
 Erraticorum siderum per ordines,  
 Per lacteas vehor plagas, 60  
 Velocitatem sæpe miratus novam ;  
 Donec nitentes ad fores  
 Ventum est Olympi, et regiam crystallinam, et  
 Stratum smaragdis atrium.  
 Sed hic tacebo, nam quis effari queat,  
 Oriundus humano patre,  
 Amœnitates illius loci ? Mihi  
 Sat est in æternum frui.

---

42. *justa*, sc. *Mors*. It is rather perhaps to be understood adverbially.

45. *Hanc*, sc. *Mortem*.

46. *carcerem*, sc. *corporis*. He had probably St. Paul's vision in his mind (2 Cor. xii. 1 *seq.*), and perhaps the *Somnium Scipionis*.

47. *faustus*, i. q. *fauste*. He is too fond of using the adj. adverbially.

49. *Vates*, etc. Elijah.

57. *dum*, etc. He used this image afterwards in *Il Penseroso*, v. 59. The ancients did not give a 'dragon-yoke' to Luna ; but they did to Ceres, the mother of Proserpine.

59. *siderum*. The proper word for planet is *stella*.

## NATURAM NON PATI SENTIUM.

HEU ! quam perpetuis erroribus acta fatiscit  
 Avia mens hominum, tenebrisque immersa profundis  
 Edipodioniam volvit sub pectore noctem !  
 Quæ vesana suis metiri facta deorum  
 Audet, et incisas leges adamante perenni  
 Assimilare suis, nulloque solubile sæclo  
 Consilium Fati perituris alligat horis.

Ergone marcescet sulcantibus obsita rugis  
 Naturæ facies, et rerum publica mater,  
 Omniparum contracta uterum, sterilescet ab ævo ? 10  
 Et se fassa senem, male certis passibus ibit  
 Sidereum tremebunda caput ? Num tetra vetustas,  
 Annorumque æterna fames, squalorque situsque,  
 Sidera vexabunt ? An et insatiabile Tempus  
 Esuriet Cælum, rapietque in viscera patrem ?  
 Heu ! potuitne suas imprudens Jupiter arces  
 Hoc contra munisse nefas, et Temporis isto  
 Exemisse malo, gyrosque dedisse perennes ?  
 Ergo erit ut quandoque, sono dilapsa tremendo,  
 Convexi tabulata ruant, atque obviu ictu 20  
 Stridat uterque polus, superaue ut Olympius aula  
 Decidat, horribilisque resecta Gorgone Pallas ;  
 Qualis in Ægeam proles Junonia Lemnon  
 Deturbata sacro cecidit de limine cæli ?  
 Tu quoque, Phœbe, tui casus imitabere nati ;  
 Præcipiti curru, subitaque ferere ruina  
 Pronus, et extincta fumabit lampade Nereus,

1. *fatiscit*. This is a Lucretian term.

6. *suis*, sc. *legibus*. The use of the pron. here and in v. 4, with different substantives understood, is not perhaps much to be commended.

10. *contracta*. This is to be taken in a deponent or middle sense.

15. *patrem*. Hence it appears that he justly understood Time by Kronos.

19. *Ergo erit*, etc. "The heavens shall pass away *with a great noise*."

2 *Pet.* iii. 10.

20. *Convexi tabulata*, i.e. the spheres of the heaven.

23. *Qualis*, etc. See *Il.* i. 590 *seq.*

25. *Phæbe*. We have already observed that the father of Phaeton was Sol, not Phæbus.

Et dabit attonito feralia sibila ponto.  
 Tunc etiam aërei divulsis sedibus Hæmi  
 Dissultabit apex, imoque allisa barathro 80  
 Terre bunt Stygium dejecta Ceraunia Ditem,  
 In Superos quibus usus erat fraterna que bella.  
 At Pater omnipotens, fundatis fortius astris,  
 Consuluit rerum summæ, certoque peregit  
 Pondere Fatorum lances, atque ordine summo  
 Singula perpetuum jussit servare tenorem.  
 Volvitur hinc lapsu mundi rota prima diurno;  
 Raptat et ambitos socia vertigine cælos.  
 Tardior haud solito Saturnus, et acer ut olim  
 Fulmineum rutilat cristata casside Mavors. 40  
 Floridus æternum Phœbus juvenile coruscat,  
 Nec foveat effetas loca per declivia terras  
 Devexo temone Deus; sed semper amica  
 Luce potens, eadem currit per signa rotarum.  
 Surgit odoratis pariter formosus ab Indis

32. *In Superos, etc.* This must allude to the war of the Kronids against the Titans; *superos* must then be the Titans, and *fraterna bella* signify the war waged by the brothers.

37. *rota prima*, i.e. the Primum Mobile, or external sphere, which sets in motion all those included in it, according to the Ptolemaic system.

42. *Nec foveat, etc.*, i.e. does not, weakened by age, come nearer and nearer to the earth, now also exhausted. "*Fovit humum.*" *Virg. Geor.* iii. 420.

45. *Surgit, etc.* By this we think he must mean Venus, which appears as a Morning- and as an Evening-star, at different times of the year however. See our Note on *Virg. Buc.* viii. 30, and *Mythol.* p. 58. To the passages there quoted we may add the following from Tasso, who strenuously maintained the theory of the Morning- and Evening-star appearing in the same day:—

"Ma se pur veggio fiammeggiar tra loro,  
 Due volte il giorno, l'amorosa stella  
 Perch' una voi sì tardi in terra onoro?" *Rim. Amor. Son.* 60.

"Quella ch'innanzi l'Alba in Oriente  
 L'alme amorose a sospirar invita,  
 E riede poi con Imeneo la sera." *Ib. Son.* 242.

"Sicch' alla stella dell' Amor somiglia,  
 Che quando il ciel s'imbruna  
 Si mostra in Occidente,  
 Poi sorge innanzi l'Alba aurea e vermiglia." *Ib. Canz.* 16.

"E in poco men la graziosa stella,  
 La qual lieta si leva innanzi all'Alba,  
 E Lucifero ha nome; e poi n'appare,  
 E spero detta, allorché il sol tramonta." *Le Sette Gior.* iv. 809.



Æthereum pecus albenti qui cogit Olympo,  
 Mane vocans, et serus agens in pascua cæli;  
 Temporis et gemino dispertit regna colore.  
 Fulget, obitque vices alterno Delia cornu,  
 Cæruleumque ignem paribus complectitur ulnis. 50  
 Nec variant elementa fidem, solitoque fragore  
 Lurida percussas jaculantur fulmina rupes;  
 Nec per inane furit leviori murmure Corus;  
 Stringit et armiferos æquali horrore Gelonos  
 Trux Aquilo, spiratque hiemem, nimbosque volutat.  
 Utque solet, Siculi diverberat ima Pelori  
 Rex maris, et rauca circumstrepit æquora concha  
 Oceani Tubicen, nec vasta mole minorem  
 Ægæona ferunt dorso Balearica cete.  
 Sed neque, Terra, tibi sæcli vigor ille vetusti 60  
 Priscus abest; servatque suum Narcissus odorem,  
 Et puer ille suum tenet, et puer ille, decorem,  
 Phœbe, tuusque, et, Cypri, tuus; nec ditior olim  
 Terra datum sceleri celavit montibus aurum  
 Conscia, vel sub aquis gemmas. Sic denique in ævum  
 Ibit cunctarum series justissima rerum;  
 Donec flamma orbem populabitur ultima, late  
 Circumplexa polos, et vasti culmina cæli;  
 Ingentique rogo flagrabit machina mundi.

DE IDEA PLATONICA QUEMADMODUM  
ARISTOTELES intellexit.

DICITE, sacrorum præsides nemorum deæ,  
Tuque O noveni perbeata numinis

48. *Temporis, etc.*, i.e. makes day and night.

50. *Cæruleum, etc.* "Si nigrum obscuro comprehenderit aëra cornu." *Virg. Geor.* i. 427.

58. *Oceani Tubicen.* Triton belonged to Neptune, or the Sea-god, not to Oceanus.

59. *Ægæona, etc.* Alluding, perhaps, to Neptune's riding on a porpoise when he came to woo Amphitrite.

62. *Et puer, etc.*, i.e. Hyacinthus and Adonis.

67. *Donec, etc.* See 2 *Pet.* iii. 7.

1. *Dicite.* Though the Scazontes (see *Martial, passim*) used sometimes to commence verses with a dactyl, we do not believe that this was the case in the

Memoria mater, quæque in immenso procul  
 Antro recumbis otiosa Æternitas,  
 Monumenta servans, et ratas leges Jovis,  
 Cælique fastos, atque ephemeridas Deûm,  
 Quis ille primus, cujus ex imagine  
 Natura solers finxit humanum genus,  
 Æternus, incorruptus, æquævus polo,  
 Unusque et universus, exemplar Dei. 10

Haud ille, Palladis gemellus innubæ,  
 Interna proles insidet menti Jovis;  
 Sed quamlibet natura sit communior,  
 Tamen seorsus extat ad morem unius,  
 Et, mira! certo stringitur spatio loci:  
 Seu sempiternus ille siderum comes  
 Cæli pererrat ordines decemplicis,  
 Citimumve terris incolit Lunæ globum;  
 Sive, inter animas corpus adituras sedens, 20  
 Obliviosas torpet ad Lethes aquas;  
 Sive, in remota forte terrarum plaga,  
 Incedit ingens hominis archetypus gigas,  
 Et diis tremendus erigit celsum caput,  
 Atlante major portitore siderum.  
 Non, cui profundum cæcitas lumen dedit,  
 Dircæus augur vidit hunc alto sinu;

regular Iambic measure. All through this poem he makes too frequent use of the dactyl and anapaest.

2. *noveni, etc.*, i.e. the Muses.

8. *ille primus, etc.*, i.e. the Platonic Idea or form of man, the original archetype.

10. *exemplar Dei*, i.e. the model after which the Deity works.

11. *Haud, etc.*, i.e. He was not a mere conception in the mind of the Creator.

13. *Sed, etc.* But, though he is a form common to many, still he is one, and is restricted to some one place.

17. *Cæli, etc.* According to the Ptolemaic system. See *Life of Milton*, p. 459.

19. *Sive, etc.* Comp. *Virg. Æn. vi. 713 seq.* *Lethæ* alone is never used for the river: see on *In Quint. Nov.* 132.

21. *Sive, etc.* Or if his abode be on earth.

23. *Et diis.* 'Et iis,' edit. 1673.

24. *portitore.* The proper meaning of this word is toll-taker, one who receives the tolls, etc., at ports and harbours. Virgil (*Geor. iv. 502*; *Æn. vi. 298*) so names Charon, on account of the *ραῦλον* which he received.

25. *cui, etc.* Tiresias.

Non hunc silente nocte Pleïones nepos  
 Vatum sagaci præpes ostendit choro ;  
 Non hunc sacerdos novit Assyrius, licet  
 Longos vetusti commemoret atavos Nini,  
 Priscumque Belon, inclytumque Osiridem ;  
 Non ille trino gloriosus nomine  
 Ter magnus Hermes, ut sic arcani sciens,  
 Talem reliquit Isidis cultoribus.

30

At tu, perenne ruris Academi decus,  
 — Hæc monstra si tu primus induxti scholis—  
 Jam jam poetas, urbis exules tuæ,  
 Revocabis, ipse fabulator maximus ;  
 Aut institutor ipse migrabis foras.

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#### AD PATREM.

NUNC mea Pierios cupiam per pectora fontes  
 Irriguas torquere vias, totumque per ora  
 Volvere laxatum gemino de vertice rivum ;  
 Ut, tenues oblita sonos, audacibus alis  
 Surgat in officium venerandi Musa parentis.  
 Hoc utcunq; tibi gratum, pater optime, carmen  
 Exiguum meditatur opus ; nec novimus ipsi  
 Aptius a nobis quæ possint munera donis  
 Respondere tuis, quamvis nec maxima possint

27. *Pleïones nepos.* So Ovid (*Met.* ii. 743 *et alib.*) styles Hermes or Mercury. But as this god was not the instructor of soothsayers, he seems to be here confounded with his Egyptian namesake, *v.* 32.

29. *sacerdos.* This word is employed here in an indefinite sense, and does not, as Warton says, mean Sanchoniathon, who was not an Assyrian.

32. *Non ille, etc.* Hermes Trismegistos.—*ut sit, i. q. quamvis sit.*

35. *At tu, etc., i. e.* Plato, who invented the doctrine of Ideas or original forms, which the young poet treats here as a mere work of fancy, for which Plato ought to be driven out of his own Republic, from which he had excluded the poets.

36. *induxit.* *Induxit*, edit. 1673.

2. *per ora.* The usual meaning of this phrase in the Classics is, before the faces of.

3. *gemino, etc., sc. Parnassi.*

Respondere tuis, nedum ut par gratia donis 10  
 Esse queat vacuis quæ redditur arida verbis.  
 Sed tamen hæc nostros ostendit pagina census,  
 Et quod habemus opum charta numeravimus ista,  
 Quæ mihi sunt nullæ, nisi quas dedit aurea Clio,  
 Quas mihi semoto somni peperere sub antro,  
 Et nemoris laureta sacri, Parnassides umbræ.

Nec tu, vatis opus, divinum despice carmen,  
 Quo nihil æthereos ortus et semina cæli,  
 Nil magis humanam commendat origine mentem,  
 Sancta Promethææ retinens vestigia flammæ. 20  
 Carmen amant Superi, tremebundaque Tartara carmen  
 Ima ciere valet, divosque ligare profundos,  
 Et triplici duro Manes adamante coercet.  
 Carmine sepositi retegunt arcana futuri  
 Phœbades, et tremulæ pallentes ora Sibyllæ;  
 Carmina sacrificus sollennes pangit ad aras,  
 Aurea seu sternit motantem cornua taurum,  
 Seu cum fata sagax fumantibus abdita fibris  
 Consulit, et tepidis Parcam scrutatur in extis.  
 Nos etiam, patrium tunc cum repetemus Olympum, 30  
 Æternæque moræ stabunt immobilis ævi,  
 Ibimus, auratis per cæli templa coronis,  
 Dulcia suaviloquo sociantes carmina plectro,  
 Astra quibus, geminique poli convexa sonabunt.  
 Spiritus et rapidos qui circinat igneus orbes  
 Nunc quoque sidereis intercinit ipse choreis

11. *arida*. The word is not classic in this connection.

25. *Phœbades*, i.e. women inspired by Phœbus. Ovid (*Am.* ii. 8, 12; *Tr.* ii. 400) terms Cassandra 'Phœbas.' Comp. *El.* vi. 73.

26. *Carmina, etc.* Where did he learn this? Not from the ancients surely. *Pangere carmen* is, to compose a poem.

29. *Purcam*, i.e. *fatum*. The Parcs are always persons.

30. *Nos etiam, etc.*, i.e. Song will form our occupation in heaven.—*patrium, etc.* This is a Platonic rather than a Christian doctrine.

31. *Æternæ, etc.*, i.e. Time shall be no more.

32. *Ibimus, etc.* Comp. *Rev.* iv. 4; v. 8.

35. *Spiritus, etc.* The music of the spheres. Comp. *Virg. Æn.* vi. 724 seq. "For the spirit of the living creature was in the wheels." *Ezek.* i. 20. By the *spiritus igneus* he would seem to mean the Empyrean viewed as the Primum Mobile. See *Life of Milton*, p. 459.

Immortale melos, et inenarrabile carmen ;  
 Torrida dum rutilus compescit sibila Serpens,  
 Demissoque ferox gladio mansuescit Orion,  
 Stellarum nec sentit onus Maurusius Atlas. 40  
 Carmina regales epulas ornare solebant,  
 Cum nondum luxus, vastæque immensa vorago  
 Nota gulæ, et modico spumabat cœna Lyæo.  
 Tum de more sedens festa ad convivium vates,  
 Æsculea intonsos redimitus ab arbore crines,  
 Heroumque actus, imitandaque gesta canebat,  
 Et Chaos, et positi late fundamina mundi,  
 Reptantesque deos, et alentes numina glandes,  
 Et nondum Ætnæo quæsitum fulmen ab antro.  
 Denique quid vocis modulamen inane juvabit 50  
 Verborum sensusque vacans, numerique loquacis ?  
 Silvestres decet iste chorus, non Orpheus, cantus,  
 Qui tenuit fluvios, et quercubus addidit aures,  
 Carmine, non cithara ; simulacraque functa canendo  
 Compulit in lacrimas : habet has a carmine laudes.

Nec tu perge, precor, sacras contemnere Musas,  
 Nec vanas inopesque puta, quarum ipse peritus  
 Munere mille sonos numeros componis ad aptos,  
 Millibus et vocem modulis variare canoram  
 Doctus Arionii merito sis nominis hæres. 60

41. *Carmina, etc.* Alluding to the songs of Demodocus in the *Odyssey*, and of Iopas in the *Æneis*.

45. *Æsculea, etc.* This is an addition of the poet's own.

47. *Et Chaos, etc.* Alluding to the song of Orpheus, in *Apoll. Rh.* i. 277. But the gods are not placed in so low a state by any of the poets.

50. *Denique, etc.* The feebleness and inefficiency of music unaccompanied by words.

52. *Silvestres, etc.* Music without words is suited to the birds, the woodland choristers, and not to an Orpheus who sang to his lyre. It is quite clear that Warton, and of course Todd, did not understand this place.

54. "*Simulacraque functa sepulcro.*" *Ov. Met.* x. 14. "*Exsangues flebant animæ.*" *Id. ib.* 41. *Functus* is, we believe, always followed by a substantive.

55. *a carmine*, i.e. it was his song, not the mere sounds of his lyre, that procured him this fame.

58. *mille, etc.* Alluding probably to the intricate pieces of music which he had composed. See *Life of Milton*, p. 3.

59. *Millibus, etc.* It might appear from this that the elder Milton was distinguished as a singer as well as a composer.—*viz*, you may be.

Nunc tibi quid mirum si me genuisse poetam  
 Contigerit, caro si tam prope sanguine juncti  
 Cognatas artes studiumque affine sequamur ?  
 Ipse volens Phœbus se dispartire duobus,  
 Altera dona mihi, dedit altera dona parenti ;  
 Dividuumque Deum, genitorque puerque, tenemus.

Tu tamen ut simules teneras odisse Camenas,  
 Non odisse reor ; neque enim, pater, ire jubeoas .  
 Qua via lata patet, qua pronior area lucri,  
 Certaue condendi fulget spes aurea nummi ; 70  
 Nec rapis ad leges, male custoditaue gentis  
 Jura, nec insulsis damnas clamoribus aures.  
 Sed magis excultam cupiens ditescere mentem,  
 Me, procul urbano strepitu, secessibus altis  
 Abductum, Aoniæ jucunda per otia ripæ,  
 Phœbæo lateri comitem sinis ire beatum.—  
 Officium cari taceo commune parentis,  
 Me poscunt majora. Tuo, pater optime, sumptu  
 Cum mihi Romuleæ patuit facundia linguæ,  
 Et Latii Veneres, et quæ Jovis ora decebant 80  
 Grandia magniloquis elata vocabula Graiis,  
 Addere suasisti quos jactat Gallia flores,  
 Et quam degeneri novus Italus ore loquelam

67. *Tu tamen, etc.* It is not unlikely that his father, as a prudent man, had laid before him the unprofitable nature of the culture of poetry in a worldly point of view, but not being a worldly man, had not been very urgent in the matter.

69. *Qua via, etc.* This seems to be said in a general indefinite sense, without specifying any particular pursuit. He then gives the law as an instance. He had, no doubt, Ovid in his mind :—

“Nec me verbosas leges ediscere nec me  
 Ingrato vocem prostituuisse foro.” *Am. i. 15, 5.*

70. “Quod si dolosi spes refulserit nummi.” *Pers. Prol. 12.—K.*

73. *Sed magis, etc.* He means their residence at Horton, at which place this poem evidently was written.

76. *Phœbæo lateri, etc.*, to be the companion of Phœbus, i.e. to cultivate poetry.

77. *commune*, i.e. such as parents in general discharged.

79. *Cum mihi, etc.* This was not at Horton, for we find from his letter to Thomas Young, March 26, 1625, that even then he was acquainted with Hebrew. It may have been somewhat later when he learned French and Italian.

Fundit, barbaricos testatus voce tumultus,  
 Quæque Palæstinus loquitur mysteria vates.  
 Denique quicquid habet cælum, subjectaque cælo  
 Terra parens, terræque et cælo interfluus aer,  
 Quicquid et unda tegit, pontique agitabile marmor,  
 Per te nosse licet, per te, si nosse libebit;  
 Dimotaque venit spectanda Scientia nube,  
 Nudaque conspicuos inclinat ad oscula vultus,  
 Ni fugisse velim, ni sit libasse molestum.

90

I nunc, confer opes quisquis malesanus avitas  
 Austriaci gazas Perüanaque regna præoptas.  
 Quæ potuit majora pater tribuisse, vel ipse  
 Jupiter, excepto, donasset ut omnia, cælo?  
 Non potiora dedit, quamvis et tuta fuissent,  
 Publica qui juveni commisit lumina nato,  
 Atque Hyperionios currus, et frena diei,  
 Et circum undantem radiata luce tiamam.  
 Ergo ego, jam doctæ pars quamlibet ima catervæ,  
 Victrices hederas inter laurosque sedabo;  
 Jamque nec obscurus populo miscebor inerti,

100

84. *barbaricos, etc.* By the number of words in it of Germanic origin, and the loss of the Latin forms.

85. *vates*, i.e. the Prophets. It is a collective term.

86. *Denique, etc.*, i.e. With your goodwill I may cultivate any branch of knowledge.

92. *libasse sc. oscula.* "*Oscula libavit natæ.*" *Virg. Æn. i. 256.—K.*

93. "*I nunc, Sisypbias, improbe, confer opes.*" *Ov. Her. xii. 204.—W.*

"*I nunc, argentum et marmor vetus, æraque et artes  
 Suspice.*" *Hor. Ep. i. 6, 17.—K.*

94. *Austriaci*, i.e. of the kings of Spain of the house of Austria.

95. *pater.* This word is ambiguous here. We rather think that it belongs to *Jupiter*.

97. *Non potiora, etc.* Alluding, as he so frequently does, to the story of Phaeton in Ovid.

100. "*Imposuitque comæ radios.*" *Ov. Met. ii. 124.—K.*

101. "*Me doctarum hederæ præmia frontium  
 Dis miscent superis.*" *Hor. Carm. i. 1, 29.—R.*

"*Hanc sine tempora circum  
 Inter victrices hederam tibi serpere lauros.*"

*Virg. Buc. viii. 12.—T.*

"Such predictions of true genius, with a natural and noble consciousness anticipating its own immortality, are seldom found to fail."—*W.*

Vitabuntque oculos vestigia nostra profanos.  
 Este procul vigiles Curæ, procul este Querelæ,  
 Invidiæque acies transverso tortilis hirquo,  
 Sæva nec anguiferos extende, Calumnia, rictus ;  
 In me triste nihil fœdissima turba potestis,  
 Nec vestri sum juris ego ; securaque tutus  
 Pectora vipereo gradiar sublimis ab ictu. 110

At tibi, care pater, postquam non æqua merenti  
 Posse referre datur, nec dona rependere factis,  
 Sit memorasse satis, repetitaque munera grato  
 Percensere animo, fidæque reponere menti.

Et vos, O nostri, juvenilia carmina, lusus—  
 Si modo perpetuos sperare audebitis annos,  
 Et domini superesse rogo, lucemque tueri,  
 Nec spisso rapient oblivia nigra sub Orco—  
 Forsitan has laudes, decantatumque parentis  
 Nomen, ad exemplum, sero servabitis ævo. 120

## PSALM CXIV.

(1634.)

ἸΣΡΑΗΛ ὅτε παῖδες, ὅτ' ἀγλαὰ φύλ' Ἰακώβου  
 Αἰγύπτιον λίπε δῆμον, ἀπεχθέα, βαρβαρόφωνον,  
 Δὴ τότε μῦνον ἦν ὅσιον γένος, υἱες Ἰούδα·  
 Ἐν δὲ θεὸς λαοῖσι μέγα κρείων βασιλευεν.  
 Εἶδε, καὶ ἐντροπάδην φύγαδ' ἐβρώσε θάλασσα,  
 Κύματι εἰλυμένη ροθίῳ, ὃδ' ἄρ' ἐστυφελίχθη  
 Ἰρὸς Ἰορδάνης ποτὶ ἀργυροειδέα πηγὴν,  
 Ἐκ δ' ὄρεα σκαρθμοῖσιν ἀπειρέσια κλονέοντο,  
 Ὡς κριοὶ σφριγόντες ἔντραφεῶ ἐν ἁλώῃ,  
 Βαιότεραι δ' ἅμα πάσαι ἀνασκήρτησαν ἔριπναι, 10  
 Οἷα παραλὶ σύριγγι φέλλῃ ὑπὸ μητέρει ἄρνες.

109. *ego.* Mitford observes that the *o* in this word is short, though Heinsius and Scaliger sometimes make it long in their Latin verses. The *ictus*, however, and the *cæsura*, justify Milton in producing it here.

115. *Et vos, etc.* This was the last Latin poem he wrote before he went to Italy.

118. *spisso.* This adj. proves that he took, in the usual manner, Orcus for a place, not a person.



Τίπτε σύγ', αἰνὰ θάλασσα, πέλωρ φύγαδ' ἐρρώησας  
 Κύματι εἰλυμένη ῥοθίῳ; τί δ' ἄρ' ἐστυφελίχθης  
 Ἴρὸς Ἰορδάνη ποτὶ ἀργυροειδέα πηγὴν;  
 Τίπτ' ὄρεα σκαρθμοῖσιν ἀπειρέσια κλονέεσθε,  
 Ὡς κριοὶ σφρυγέωντες εὐτραφερῶ ἐν ἁλῶῃ;  
 Βαιότεραι τὶ δ' ἄρ' ὕμμες ἀνασκιρτήσατ' ἔριπναι,  
 Οἷα παραὶ σύρυγγι φίλῃ ὑπὸ μητέρι ἄρνες;  
 Σείεο γαῖα τρέουσα θεὸν μεγάλ' ἐκτυπέοντα,  
 Γαῖα θεὸν τρέλουσ' ὕπατον σέβας Ἰσσακίδαο,  
 Ὅς τε καὶ ἐκ σπιλάδων ποταμοὺς χέε μορμύροντας,  
 Κρήνηντ' ἀέναον πέτρης ἀπὸ δακρυόεσσης.

20

*Philosophus ad regem quendam, qui eum ignotum et insontem  
 inter reos forte captum inscius damnaverat, τὴν ἐπὶ θανάτῳ  
 πορευόμενος, hæc subito misit.*

Ὡ ἌΝΑ, εἰ ὀλέσης με τὸν ἔννομον, οὐδέ τιν' ἀνδρῶν  
 Δεινὸν ὅλως δράσαντα, σοφώτατον ἴσθι κάρηνον  
 Ῥηϊδίως ἀφέλοι, τὸ δ' ὕστερον αὖθι νοήσεις,  
 Μαψιδίως δ' ἄρ' ἔπειτα τεὸν πρὸς θυμὸν ὀδυρῇ,  
 Τοιόνδ' ἐκ πόλιος περιώνυμον ἄλκαρ ὀλέσσας.

#### IN EFFIGIEI EJUS SCULPTOREM.

(1645.)

ἈΜΑΘΕΙ γεγράφθαι χειρὶ τήνδε μὲν εἰκόνα  
 Φαίης τάχ' ἂν, πρὸς εἶδος αὐτοφυὲς βλέπων.  
 Τὸν δ' ἐκτυπωτὸν οὐκ ἐπιγυνόντες, φίλοι,  
 Γελάτε φαύλου δυσμήμημα ζωγράφου.

#### AD SALSILLUM, POETAM ROMANUM, ÆGROTANTEM.

SCAZONTES. (1638.)

O MUSA gressum quæ volens trahis claudum,  
 Vulcanioque tarda gaudes incessu,  
 Nec sentis illud in loco minus gratum,

Quam cum decentes flava Deïope suras  
 Alternat aureum ante Junonis lectum,  
 Adesdum, et hæc s'is verba pauca Salsillo  
 Refer, Camena nostra cui tantum est cordi,  
 Quamque ille magnis prætulit immerito divis.  
 Hæc ergo alumnus ille Londini Milto—  
 Diebus hisce qui suum linquens nidum, 10  
 Polique tractum, pessimus ubi ventorum,  
 Insanientis impotensque pulmonis,  
 Pernix anhela sub Jove exercet flabra,  
 Venit feraces Itali soli ad glebas,  
 Visum superba cognitas urbes fama,  
 Virosque, doctæque indolem juventutis—  
 Tibi optat idem hic fausta multa, Salsille,  
 Habitumque fesso corpori penitus sanum ;  
 Cui nunc profunda bilis infestat renes,  
 Præcordiisque fixa damnosum spirat ; 20  
 Nec id pepercit impia, quod tu Romano  
 Tam cultus ore Lesbium condis melos.

O dulce divum munus, O Salus, Hebes  
 Germana ! Tuque Phœbe ! morborum terror,  
 Pythone cæso, sive tu magis Pæan  
 Libenter audis, hic tuus sacerdos est.  
 Querceta Fauni, vosque rore vinoso  
 Colles benigni, mitis Evandri sedes,  
 Siquid salubre vallibus frondet vestris,  
 Levamen ægro ferte certatim vati. 30

4. *Quam, etc.* This is, as usual, a mythic fiction of the poet's own invention. It was probably suggested by *Æn.* i. 71, 72, where the name Deïopea occurs.—*lectum*, the couch or sofa on which they lay at meals, during which they often had dancers and other performers to amuse them. Thus the daughter of Herodias danced at Herod's banquet. (*Mat.* xiv. 6.)

6. *s'is*, i. q. *si vis*. An Archaism.

8. *divis*, i. e. the poets, probably the Latin poets of modern Italy.

21. *id*, i. e. *ob id*.

25. "Matutine pater, seu Jane libentius audis." *Hor. Sat.* ii. 6, 20.

27. *Querceta, etc.* He had here in his mind the account given by Ovid (*Fast.* iii. 285 seq.) of the capture by Numa of Faunus and Picus in the grove of the Aventine, by pouring wine into the fount from which they drank.—*rore vinoso*. The hills of Rome are by no means famous for wine ; there are vineyards however on them.

Sic ille, caris redditus rursum Musis,  
 Vicina dulci prata mulcebit cantu.  
 Ipse inter atros emirabitur lucos  
 Numa, ubi beatum degit otium æternum,  
 Suam reclinis semper Ægeriam spectans;  
 Tumidusque et ipse Tiberis, hinc delinitus;  
 Spei favebit annuæ colonorum,  
 Nec in sepulcris ibit obsessum reges,  
 Nimium sinistro latus irruens loro:  
 Sed frena melius temperabit undarum,  
 Adusque curvi salsa regna Portumni.

40

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### MANSUS.

JOANNES Baptista Mansus, Marchio Villensis, vir ingenii laude, tum literarum studio, nec non et bellica virtute, apud Italos clarus in primis est. Ad quem Torquati Tassi Dialogus extat de Amicitia scriptus; erat enim Tassi amicissimus; ab quo etiam inter Campaniæ principes celebratur, in illo poemate cui titulus GERUSALEMME CONQUISTATA, lib. 20.

Fra cavalier magnanimi e cortesi,  
 Risplende il Manso.—

Is authorem Neapoli commorantem summa benevolentia prosecutus est, multaque ei detulit humanitatis officia. Ad hunc itaque hospes ille antequam ab ea urbe discederet, ut ne ingratum se ostenderet, hoc carmen misit. (1638).

Hæc quoque, Manse, tuæ meditantur carmina laudi  
 Pierides, tibi, Manse, choro notissime Phœbi;  
 Quandoquidem ille alium haud æquo est dignatus honore,  
 Post Galli cineres, et Mæcenatis Hetrusci.

35. *Suam, etc.* Comp. *Lucr.* i. 36 seq.

38. "Ire dejectum monumenta regis." *Hor. Carm.* i. 2, 15.—*W.*

Milton mistook the meaning of *monumenta*, for it is the palace, not the tomb, of Numa, which last was on the Janiculan.

39.

"Vagus et sinistra  
 Labitur ripa." *Hor. id.* 18.—*W.*

41. *curvi.* We do not see how this epithet is adapted to Portumnus.

1. *Hæc quoque, etc.* Because Manso had been celebrated by Tasso, Marini, and other poets, to the number of fifty, as Warton tells us, from Quadrio.

3. *ille, sc. chorus.*

4. *Post, etc.,* i.e. Since Virgil celebrated Gallus and Mæcenas, no poet has sung the praises of his friend or patron. This, however, is not strictly correct, for Claudian, to name no other, is an instance to the contrary.

Tu quoque, si nostræ tantum valet aura Camenæ,  
Victrices hederas inter laurosque sedebis.

Te pridem magno felix concordia Tasso  
Junxit, et æternis inscripsit nomina chartis ;  
Mox tibi dulciloquum non inscia Musa Marinum  
Tradidit ; ille tuum dici se gaudet alumnum, 10  
Dum canit Assyrios divum prolixus amores,  
Mollis et Ausonias stupefecit carmine Nymphas.  
Ille itidem moriens tibi soli debita vates  
Ossa, tibi soli, supremaque vota reliquit :  
Nec Manes pietas tua cara fefellit amici ;  
Vidimus arridentem operoso ex ære poetam.  
Nec satis hoc visum est in utrumque, et nec pia cessant  
Officia in tumulto ; cupis integros rapere Orco,  
Qua potes, atque avidas Parcarum eludere leges.  
Amborum genus, et varia sub sorte peractam 21  
Describis vitam, moresque, et dona Minervæ ;  
Æmulus illius, Mycalen qui natus ad altam,  
Rettulit Æoli vitam facundus Homeri.

6. *Victrices, etc.* Comp. *Ad Patrem*, 102.

8. *æternis, etc.*, i.e. the pieces of Tasso in which he names Manso.

9. *dulciloquum*. This epithet is well suited to Marini, who, with all his faults, has great sweetness of versification.—*non inscia*, i.e. knowing, discerning.

10. *ille tuum, etc.* Warton observes that Marini cultivated his poetic talent in the academy of the Otiosi, of which Manso was one of the founders. But the words of the poet seem to intimate a closer connection between them.

11. *Dum canit, etc.* Meaning his great poem *L'Adone*, which is indeed prolix.

12. *stupefecit*. If the metre had permitted it, *stupefacit* would have been much better.

13. *itidem*, i.e. Like Tasso. He reasons from the effect, for Tasso gave no such charge, nor probably did Marini.

16. *Vidimus, etc.* Marini's monument at Naples, in the erection of which Manso had a great share. Manso also caused these words, *Torquati Tassi ossa*, to be cut on the slab which covered the remains of Tasso in the Church of Sant' Onofrio at Rome, when he was not permitted to raise a monument there to his memory.

20. *Amborum, etc.* Manso's *Life of Tasso* is well known ; he also wrote a *Life of Marini*.

22. *illius, etc.* Surely, as Stirling has observed, no other can be meant here than Herodotus, who was born at Halicarnassus, near Mount Mycale, on the coast of Asia, and to whom the *Life of Homer* in the Ionic dialect, which we still possess, was ascribed. Yet Warton says it is Plutarch, and talks of a Mount Mycale in Boeotia, of which no one ever heard : see on *El.* iv. 113.

Ergo ego te, Clius et magni nomine Phœbi,  
 Manse pater, jubeo longum salvere per ævum,  
 Missus Hyperboreo juvenis peregrinus ab axe.  
 Nec tu longinquam bonus aspernabere Musam,  
 Quæ nuper, gelida vix enutrita sub Arcto,  
 Imprudens Italas ausa est volitare per urbes.  
 Nos etiam in nostro modulantes flumine cygnos 30  
 Credimus obscuras noctis sensiase per umbras,  
 Qua Thamesis late puris argenteus urnis  
 Oceani glaucos perfundit gurgite crines;  
 Quin et in has quondam pervenit Tityrus oras.  
 Sed neque nos genus incultum, nec inutile Phœbo,  
 Qua plaga septeno mundi sulcata Trione  
 Brumalem patitur longa sub nocte Boöten.  
 Nos etiam colimus Phœbum, nos munera Phœbo,  
 Flaventes spicas, et lutea mala canistris,  
 Halantemque crocum, perhibet nisi vana vetustas, 40  
 Misimus, et lectas Druidum de gente choreas.  
 Gens Druides antiqua, sacris operata deorum,  
 Heroum laudes, imitandaque gesta canebant;  
 Hinc quoties festo cingunt altaria cantu,  
 Delo in herbosa, Graiæ de more puellæ,  
 Carminibus lætis memorant Corineïda Loxo,

28. *Quæ nuper, etc.* Perhaps the allusion is to the Sonnets, etc., which he wrote in Italy.—*vix enutrita*. According to his well-known idea that cold climates are unfriendly to genius.

30. *Nos, etc.* We may recollect how numerous the swans are on the Thames.

34. *Quin, etc.* Alluding to the tradition that Chaucer, whom Spenser terms Tityrus, had visited Italy. The allusion must have been unintelligible to Manse. Could he have meant Virgil?

37. *sulcata*. As the Great Bear was regarded by the Romans as a set of plough-oxen.

38. *Nos etiam, etc.* He supposes the offerings at Delos, of which Herodotus speaks (iv. 38–35), to have come from Britain, and to have been sent by the Druids, whom with Selden (*Notes on Polyolb. Songs* viii. ix.) he makes to have been worshipers of Apollo.

45. *Graiæ, etc.* "Illa forte die castæ de more puellæ." *Ov. Met.* ii. 711.

46. *Corineïda, etc.*

Οὐκίς τε Λοξὴ τε καὶ ἐβαλὺν Ἑκατέρη,

Θυγατέρες Βορέας. *Callim. Hymn. in Del.* 222.—*W.*

He arbitrarily terms Loxo Corineis, as if she were the daughter of the giant

Fatidicamque Upin, cum flavicoma Hecaërge,  
Nuda Caledonio variatas pectora fuco.

Fortunate senex ! ergo quacunque per orbem  
Torquati decus et nomen celebrabitur ingens, 50  
Claraque perpetui succrescet fama Marini,  
Tu quoque in ora frequens venies plausumque virorum,  
Et parili carpes iter immortale volatu.  
Dicetur tum sponte tuos habitasse penates  
Cynthius, et famulas venisse ad limina Musas.  
At non sponte domum tamen idem et regis adivit  
Rura Pheretiadæ, cælo fugitivus Apollo,  
Ille licet magnum Alciden susceperat hospes :  
Tantum, ubi clamosos placuit vitare bubulcos,  
Nobile mansueti cessit Chironis in antrum, 60  
Irriguos inter saltus, frondosaque tecta,  
Peneium prope rivum ; ibi sæpe sub ilice nigra,  
Ad citharæ strepitum, blanda prece victus amici,  
Exilii duros lenibat voce labores.  
Tum neque ripa suo, barathro nec fixa sub imo  
Saxa stetero loco ; nutat Trachinia rupes,

Corineus, whom Geoffrey of Monmouth places in Cornwall, and he makes these nymphs to be Caledonians, and tattooed after the British fashion. Herodotus, by the way, speaks of but two maidens, Opis and Arge.

49. "*Fortunate senex, ergo tua rura manebunt.*" *Virg. Buc. i. 46.—K.*

52. "*Venies tu quoque in ora virum.*" *Propert. iii. 9, 32.—B.*

56. *At non, etc.* Alluding to the story of Apollo, when banished from Olympus, keeping the herds of Admetus, son of Pheres, in Thessaly.

58. *Ille, sc. Admetus.*

59. *Tantum, etc.* Comp. *Virg. Buc. ii. 3.* Apollo, when desirous of retirement and relaxation, instead of going home to the house of Admetus, used to repair to the cave of Chiron.

60. *mansueti.* Homer terms him *δικαίωτος Κενταύρων*, and his character is always represented as gentle.

63. "*Ad strepitum citharæ.*" *Hor. Ep. i. 2, 30.*

"*Docta prece blandus.*" *Id. ib. ii. 1, 135.—K.*

65. *barathro, etc.*, i.e. the rocks whose lower parts went down to Tartarus. He transfers to the rocks what Virgil says of the *æsculus*. (*Geor. ii. 291.*)

66. *Trachinia rupes.* "Mount Oeta, connected with the mountains Pelion, in which was Chiron's cave, and Othrys."—*W.* But Oeta has nothing to do with these mountains, as it runs out from Pindus to the south of Othrys, and far away from Pelion.

Nec sentit solitas, immania pondera, silvas;  
Emotæque suis properant de collibus orni,  
Mulcenturque novo maculosi carmine lynces.

Diis dilecte senex ! te Jupiter æquus oportet  
Nascentem et miti lustrarit lumine Phoebus,  
Atlantisque nepos ; neque enim, nisi carus ab ortu  
Diis superis, poterit magno fuisse poetæ.  
Hinc longæva tibi lento sub flore senectus  
Vernat, et Æsonios lucratur vivida fusos,  
Nondum deciduos servans tibi frontis honores,  
Ingeniumque vicens, et adultum mentis acumen.  
O ! mihi si mea sors talem concedat amicum,  
Phœbæos decorasse viros qui tam bene norit,  
Siquando indigenas revocabo in carmina reges,  
Arturumque etiam sub terris bella moventem !  
Aut dicam invictæ sociali fœdere mensæ  
Magnanimos heroas, et—O ! modo spiritus adsit—  
Frangam Saxonicas Britonum sub Marte phalanges !  
Tandem ubi non tacitæ permensus tempora vitæ,  
Annorumque satur, cineri sua jura relinquam,

70

80

69. "Quorum stupefactæ carmine lynces." *Virg. Buc.* viii. 3.—K.

78. *magno.* A great, indefinitely. He had however Tasso in view.

74. *Hinc, etc.* As these lines were written in 1638, Manso was then 76 years old.—*senectus.* Warton objects to the expression *senectus vernat*.

75. *Æsonios, etc.* This is a very unusual expression, and the idea is not classic. He uses *fusos*, i.e. the spindles of the Fates, in the sense of age, life, and supposes his years to be prolonged like those of Æson.

76. *Nondum, etc.*, i.e. Manso had not lost his hair.

80. *Siquando, etc.* This is the first intimation given by our poet of his long-cherished design of writing a poem of which King Arthur should be the hero. We shall find him again alluding to it in *Epitaph. Dam.* 162 seq., and in his work on Church Government. He would seem here to hesitate as to whether it should be an heroic poem on the exploits of the ancient British kings, inclusive of those of Arthur, or whether it should be one devoted to that monarch alone. But possibly in v. 82 he wrote *Ac*, not *Aut*.—*revocabo, etc.* Because their deeds, as he supposes, had been sung by the British bards.

81. *bello moventem.* Warton renders this, *meditating wars*, but that is not the true sense ; it is waging wars, and Arthur is represented as so employed in Fairy-land, in the romances : see *Fairy Mythology*.

82. *invictæ, etc.* The celebrated Round Table.

84. *Britonum.* Mitford observes that there is no authority for making the first syllable of this word short, while in *Juv.* xv. 124 it is long. But as it is doubtful in *Britannia* and *Britanni*, it may be assumed to be so in *Britones*.

Ille mihi lecto madidis astaret ocellis,  
 Astanti sat erit si dicam, Sim tibi curæ!  
 Ille meos artus, liventi morte solutos,  
 Curaret parva componi molliter urna. 90  
 Forsitan et nostros ducat de marmore vultus,  
 Nectens aut Paphia myrti aut Parnasside lauri  
 Fronde comas, at ego secura pace quiescam.  
 Tum quoque, si qua fides, si præmia certa bonorum,  
 Ipse ego, cælicolum semotus in æthera divum,  
 Quo labor et mens pura vehunt atque ignea virtus,  
 Secreti hæc aliqua mundi de parte videbo,  
 Quantum fata sinunt; et tota mente serenum  
 Ridens purpureo suffundar lumine vultus,  
 Et simul æthereo plaudam mihi lætus Olympo. 100

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 EPITAPHIUM DAMONIS.

## ARGUMENTUM.

Thyrsis et Damon ejusdem viciniae pastores, eadem studia secuti, a pueritia amici erant, ut qui plurimum. Thyrsis animi causa profectus peregre de obitu Damonis nuncium accepit. Domum postea reversus, et rem ita esse comperto, se suamque solitudinem hoc carmine deplorat. Damonis autem sub persona hic intelligitur CAROLUS DEODATUS ex urbe Hetruriæ Luca paterno genere oriundus, cætera Anglus; ingenio, doctrina, clarissimisque cæteris virtutibus, dum viveret, juvenis egregius. (1639 or 1640.)

HIMERIDES Nymphæ—nam vos et Daphnin et Hylan,  
 Et plorata diu meministis fata Bionis—  
 Dicite Sicelicum Thamesina per oppida carmen;

89. *Ille, etc.* The union of *artus* with *urna* is not correct; the proper word is *ossa*.

96. *Quo labor, etc.* "*Ardens evexit ad æthera virtus.*" *Virg. Æn. vi. 130.* "*Ignæus est ollis vigor.*" *Id. ib. 730.—K.—98. serenum.* Adv.

1. *Himerides*, i.e. Sicilian, from the river Himera, which is mentioned by Theocritus, but only once (v. 124), and then in conjunction with other streams.—*et Daphnin, etc.* Theocritus sang the fate of Daphnis in his first, and that of Hylas in his thirteenth Idyll, and Moschus, who was also a Sicilian, sang that of the bucolic poet Bion.



Quas miser effudit voces, quæ murmura Thyrsis,  
 Et quibus assiduus exercuit antra querelis,  
 Fluminaque, fontesque vagos, nemorumque recessus ;  
 Dum sibi præreptum queritur Damona, neque altam  
 Luctibus exemit noctem, loca sola pererrans.  
 Et jam bis viridi surgebat culmus arista,  
 Et totidem flavas numerabant horrea messes, 10  
 Ex quo summa dies tulerat Damona sub umbras,  
 Nec dum aderat Thyrsis ; pastorem scilicet illum  
 Dulcis amor Musæ Thusca retinebat in urbe.  
 Ast ubi mens expleta domum, pecorisque relictæ  
 Cura vocat, simul assueta seditque sub ulmo,  
 Tum vero amissum, tum denique sentit amicum,  
 Cœpit et immensum sic exonerare dolorem :

“Ite domum impasti, domino jam non vacat, agni.  
 Hei mihi ! quæ terris, quæ dicam numina cælo,  
 Postquam te immiti rapuerunt funere, Damon ! 20  
 Siccine nos linquis, tua sic sine nomine virtus  
 Ibit, et obscuris numero sociabitur umbris ?  
 At non ille, animas virga qui dividit aurea,  
 Ista velit, dignumque tui te ducat in agmen,  
 Ignavumque procul pecus arceat omne silentum.

Ite domum impasti, domino jam non vacat, agni.  
 Quicquid erit, certe, nisi me lupus ante videbit,  
 Indeplorato non comminuere sepulcro,  
 Constatbitque tuus tibi honos, longumque vigebit

4. *Thyrsis*, i.e. Milton. He was not particular in the use of these fictitious names, for he had given that of *Thyrsis* to H. Lawes in *Comus*.

9. *Et jam, etc.* It would appear from this that Diodati had died very shortly after Milton's departure for the Continent.

13. *Thusca, etc.*, i.e. Florence.

15. “While Cynthia checks her dragon-yoke  
 Gently o'er the accustomed oak.” *Il Pens.* 59.—*W.*

—*seditque*. “The position of the *que* is wrong,” says Mitford.

18. *Ite, etc.* He commences with the burden, like Theocritus (i. 64), instead of ending with it, like Virgil.

19. *numina*, sc. *esse*.

25. *Pecus* is rather a strange term to use of the dead :

“Ignavum, fucos, pecus a præsepibus arcent.” *Virg. Geor.* iv. 168.—*K.*

27. *nisi, etc.* For this opinion, see *Virg. Buc.* ix. 54, with our note.

Inter pastores. Illi tibi vota secundo 80  
Solvere post Daphnin, post Daphnin dicere laudes,  
Gaudebunt, dum rura Pales, dum Faunus amabit;  
Si quid id est, priscamque fidem coluisse, piumque,  
Palladiasque artes, sociumque habuisse canorum.

Ite domum impasti, domino jam non vacat, agni.  
Hæc tibi certa manent, tibi erunt hæc præmia, Damon.  
At mihi quid tandem fiet modo? quis mihi fidus  
Hærebit lateri comes? ut tu sæpe solebas  
Frigoribus duris, et per loca feta pruinis,  
Aut rapido sub sole, siti morientibus herbis; 40  
Sive opus in magnos fuit eminus ire leones,  
Aut avidos terrere lupos præsepibus altis.  
Quis fando sopire diem, cantuque solebit?

Ite domum impasti, domino jam non vacat, agni.  
Pectora cui credam? quis me lenire docebit  
Mordaces curas, quis longam fallere noctem  
Dulcibus alloquiis? grato cum sibilat igni  
Molle pirum, et nucibus strepitat focus, et malus Auster  
Miscet cuncta foris, et desuper intonat ulmo.

Ite domum impasti, domino jam non vacat, agni. 50  
Aut æstate, dies medio dum vertitur axe,  
Cum Pan æsculea somnum capit abditus umbra,  
Et repetunt sub aquis sibi nota sedilia Nymphæ,  
Pastoresque latent, stertit sub sepe colonus—  
Quis mihi blanditiasque tuas, quis tum mihi risus,  
Cecropiosque sales referet, cultosque lepores?

80. *Illi, etc.* Comp. *Virg. Buc.* v. 76 seq.

83. *pium*, i.q. *pietatem*. It is not good in this connection.

84. *socium*, i.e. Milton himself.

87. *Quis mihi, etc.* Here follows a string of Virgilian terms: see *Æn.* i. 51; *Geor.* i. 424; iv. 425 seq.; *ib.* 168.

46. *Mordaces curas*. "Eating cares," *L'Allegro*, 135. "*Curas edaces*." *Hor. Carm.* ii. 11, 18. "*Curis animum mordacibus angit*." *Luc.* ii. 681.—*T.*

47. *Dulcibus alloquiis*. From *Hor. Epod.* 13, 25.—*J. W.*—*grato, etc.* Comp. Song in *Love's Labour's Lost*.

48. *pirum*. It was the crab-apple, not the pear, that was roasted: see the song just quoted.

49. "Interea magno misceri murmure pontum."

*Virg. Æn.* i. 128.—*B.*

52. *Cum Pan, etc.* Comp. *Theocr.* i. 15 seq.

Ite domum impasti, domino jam non vacat, agni.

At jam solus agros, jam pascua solus oberro,

Sicubi ramosæ densantur vallibus umbræ;

Hic serum expecto; supra caput imber et Eurus 60

Triste sonant, fractæque agitata crepuscula silvæ.

Ite domum impasti, domino jam non vacat, agni.

Heu! quam culta mihi prius arva procacibus herbis

Involvuntur, et ipsa situ seges alta fatiscit!

Innuba neglecto marcescit et uva racemo,

Nec myrteta juvant; ovium quoque tædet, at illæ

Mærent, inque suum convertunt ora magistrum.

Ite domum impasti, domino jam non vacat, agni.

Tityrus ad corylos vocat, Alpheisibœus ad ornos,

Ad salices Ægon, ad flumina pulcher Amyntas, 70

‘Hic gelidi fontes, hic illita gramina musco.’

Hic Zephyri, hic placidas interstrepit arbutus undas.

Ista canunt surdo, frutices ego nactus abibam.

Ite domum impasti, domino jam non vacat, agni.

Mopsus ad hæc, nam me redeuntem forte notarat

—Et callebat avium linguas, et sidera Mopsus—

‘Thyrsi, quid hoc? dixit, quæ te coquit improba bilis?’

59. “Sicubi magna Jovis antiquo robore quercus.”

*Virg. Geor. iii. 332.—K.*

61. *agitata*, sc. *sunt*.—*crepuscula*, i.e. the twilight, or doubtful, imperfect light caused by the foliage of the trees, the *shadows brown* of *Il. Pens. 134*, the *chequered shade* of *L'Alleg. 96*.

63. *procacibus herbis*. This is not a classic junction, neither, we believe, is *arva involvuntur*.

64. *et ipsa*, etc. The words are used here improperly. *Seget* is, no doubt, the cornfield, but not the ground, and it is *æstu*, not *situ*, that the ground cracks, *fatiscit*. Virgil says, “*situ durescere campum*.” *Geor. i. 72*.

65. *Innuba*, etc., sc. *ulmo*. The using *uva* for the vine, and joining it with *racemus*, which is a part of the *uva*, is not to be approved.

67. “The hungry sheep look up and are not fed.” *Lycidas, 125.—W.*

71. “Hic gelidi fontes, hic mollia prata, Lycoris,  
Hic nemus.” *Virg. Buc. x. 42.—R.*

73. “Non oanimus surdis.” *Virg. Buc. x. 7.—K.*

76. *Et callebat*, etc. He here makes *avium* a disyllable, in imitation of the *fluviorum* and *ariste* of Virgil: see on *In Quint. Nov. 165*. But on this principle, *av* should be long by position, *avjum*.

Aut te perdit amor, aut te male fascinat astrum,  
Saturni grave sæpe fuit pastoribus astrum,  
Intimaque obliquo figit præcordia plumbo.' 80

Ite domum impasti, domino jam non vacat, agni.  
Mirantur Nymphæ, et, 'Quid te, Thyrsi, futurum est?  
Quid tibi vis? aiunt, non hæc solet esse juventæ  
Nubila frons, oculique truces, vultusque severi.  
Illa choros, lususque leves, et semper amorem  
Jure petit; bis ille miser qui serus amavit.'

Ite domum impasti, domino jam non vacat, agni.  
Venit Hyas, Dryopeque, et filia Baucidis Ægle,  
Docta modos, citharæque sciens, sed perditâ fastu;  
Venit Idumanii Chloris vicina fluenti; 90  
Nil me blanditiæ, nil me solantia verba,  
Nil me si quid adest movet, aut spes ulla futuri.

Ite domum impasti, domino jam non vacat, agni.  
Hei mihi! quam similes ludunt per prata juvenci,  
Omnes unanimi secum sibi lege sodales!  
Nec magis hunc alio quisquam secernit amicum  
De grege; sic densi veniunt ad pabula thoes,  
Inque vicem hirsuti paribus junguntur onagri:  
Lex eadem pelagi; deserto in littore Proteus  
Agmina phocarum numerat, vilisque volucrum 100  
Passer habet semper quicum sit, et omnia circum

78. *fascinat astrum*. It is only properly the evil eye that fascinates; but he probably regarded the *astrum* as an eye.

79. *Saturni, etc.* According to the principles of astrology.

88. *Venit, etc.* Perhaps by these are meant some ladies of their acquaintance.

89. "Dulces docta modos, et citharæ sciens." *Hor. Carm.* iii. 9.—*B.*

90. *Idumanii*. Warton informs us that the river Chelmer, in Essex, was named *Idumanium fluentum*, near its influx into Blackwater Bay, which is called by Ptolemy *Portus Idumanus*.

92. *futuri*. "*Futurum*, without an adjunct," says Parr, "never means future time, but future event. Milton, consequently, is wrong."

95. *secum sibi*. A very indistinct and apparently unclassic mode of expression.

97. *ad pabula*. *Pabulum* properly expresses the food of tame animals.

98. *hirsuti*. The *onager* is not *hirsutus*.

99. *deserto*. In this and in the following verses, Virgilian expressions are frequent.

Farra libens volitet, sero sua tecta revisens ;  
 Quem si sors leto objecit, seu milvus adunco  
 Fata tulit rostro, seu stravit arundine fossor,  
 Protinus ille alium socio petit inde volatu.  
 Nos, durum genus, et diris exercita fati  
 Gens, homines, aliena animis, et pectore discors,  
 Vix sibi quisque parem de millibus invenit unum ;  
 Aut si sors dederit tandem non aspera votis,  
 Illum inopina dies, qua non speraveris hora, 110  
 Surripit, æternum linquens in sæcula damnum.

Ite domum impasti, domino jam non vacat, agni.  
 Heu ! quis me ignotas traxit vagus error in oras  
 Ire per æreas rupes, Alpemque nivosam ?  
 Ecquid erat tanti Romam vidisse sepultam ?  
 —Quamvis illa foret, qualem dum viseret olim  
 Tityrus ipse suas et oves et rura reliquit—  
 Ut te tam dulci possem caruisse sodale,  
 Possem tot maria alta, tot interponere montes,  
 Tot silvas, tot saxa tibi, fluviosque sonantes. 120  
 Ah ! certe extremum licuisset tangere dextram,  
 Et bene compositos placide morientis ocellos,  
 Et dixisse, ‘Vale, nostri memor ibis ad astra.’

Ite domum impasti, domino jam non vacat, agni.  
 Quamquam etiam vestri nunquam meminisse pigebit,  
 Pastores Thusci, Musis operata juvenus.

102. *Farra*. This is not a correct term, but perhaps it may be justified by *Virg. Geor. i. 73*.

104. *fossor*. The most unlikely person ; for by *arundine* he seems to mean the birding- or fowling-piece.

115. “Et quæ tanta fuit Romam tibi causa videndi.”

*Virg. Buc. i. 27.—W.*

—*sepultam*. Because ancient Rome, as it were, lies buried beneath the rubbish that has elevated the soil.

116. *Quamvis, etc.* Even if it were in as great magnificence as when Virgil made his Tityrus visit it.

119.

Ἐπειὴ μάλα πολλὰ μεταξὺ

Ὀὐρὰ τε σκιδντα, θάλασσά τε ἤχθησσα. *Il. i. 156.—K.*

“Innumeri montes inter me teque, visque,  
 Fluminaque, et campi, nec freta pauca jacent.”

*Od. Tr. iv. 7, 21.—K.*

125. *vestri*. The proper word is *vestrum*.

Hic Charis, atque Lepos; et Thuscus tu quoque Damon,  
Antiqua genus unde petis Lucumonis ab urbe.

O, ego quantus eram, gelidi cum stratus ad Arni  
Murmura, populeumque nemus, qua mollior herba, 130  
Carpere nunc violas, nunc summas carpere myrtos,  
Et potui Lycidæ certantem audire Menalcam!  
Ipse etiam tentare ausus sum, nec puto multum  
Displicui; nam sunt et apud me munera vestra,  
Fiscellæ, calathique, et cerea vincla cicutæ.  
Quin et nostra suas docuerunt nomina fagos  
Et Datis, et Francinus, erant et vocibus ambo  
Et studiis noti, Lydorum sanguinis ambo.

Itē domum impasti, domino jam non vacat, agni.  
Hæc mihi tum læto dictabat roscida luna, 140  
Dum solus teneros claudebam cratibus hœdos.  
Ah! quoties dixi, cum te cinis ater habebat,  
'Nunc canit, aut lepori nunc tendit retia Damon,  
Vimina nunc texit varios sibi quod sit in usus;'  
Et quæ tum facili sperabam mente futura  
Arripui voto levis, et præsentia finxi,  
'Heus bone! numquid agis? nisi te quid forte retardat,  
Imus, et arguta paulum recubamus in umbra,

128. *unde*, i.e. *a Thuscia*, included in *Thuscus*.—*Lucumonis*, etc., i.e. Lucca, which is improperly derived from Lucumon.

129. *quantus*. This word is usually employed of size.

132. *Lycidæ*, etc. These are some of the Florentine men of letters, whose names are unknown.

134. *Ipse*, etc. Alluding to his Italian poems.

"Et me Phœbus amat; Phœbo sua semper apud me  
Munera sunt, lauri," etc. *Virg. Buc.* iii. 62.—*R.*

—*vestra*, sc. *Pastores Thusci*, v. 126.

137. *Et Datis*, etc. Dati and Francini, two of his Florentine friends. See *Life of Milton*, p. 13.

138. *Lydorum*, etc. Alluding to the supposed Lydian origin of the Tuscans: comp. *Hor. Sat.* i. 6, 1.

142. "Namque suam patria antiqua cinis ater habebat."

*Virg. Æn.* iv. 633.—*J. W.*

144. "Quin tu aliquid saltem quorum indiget usus  
Viminibus, mollique paras detexere junco."

*Id. Buc.* ii. 71.—*J. W.*

148. *Imus*. The present for the future tense?

Aut ad aquas Colni, aut ubi jugera Cassibelauni ?  
 Tu mihi percurres medicos, tua gramina, succos, 150  
 Helleborumque, humilesque crocos, foliumque hyacinthi,  
 Quasque habet ista palus herbas, artesque medentum.  
 —Ah ! pereant herbæ, pereant artesque medentum,  
 Gramina, postquam ipsi nil profecere magistro.—  
 Ipse etiam . . . nam nescio quid mihi grande sonabat  
 Fistula, ab undecima jam lux est altera nocte,  
 Et tum forte novis admoram labra cicutis,  
 Dessiluere tamen, rupta compage, nec ultra  
 Ferre graves potuere sonos. Dubito quoque ne sim  
 Turgidulus, tamen et referam ; vos cedite, silvæ. 160  
 Ite domum impasti, domino jam non vacat, agni.  
 Ipse ego Dardanias Rutupina per æquora puppes  
 Dicam, et Pandrasidos regnum vetus Inogeniæ,  
 Brennumque Arviragumque duces, priscumque Belinum,  
 Et tandem Armoricos Britonum sub lege colonos ;  
 Tum gravidam Arturo, fatali fraude, Iögernem,

149. *Aut ad aquas, etc.*, i.e. either at Milton's own residence at Horton, near the Colne, or at St. Alban's, which Warton tells us, from Camden, was called the town of Cassibelan, from the ancient British king of that name, and where probably Diodati resided occasionally.

150. *Tu mihi, etc.* Comp. *Comus*, 619 seq.

154. "Nec prosunt domino, quæ prosunt omnibus, artes."

*Op. Met.* i. 524.—*T.*

160. *Turgidulus*. Rather inflated, aiming at too much.—*vos, etc.* "Vivite silvæ." *Virg. Buc.* viii. 58. He bids the wood retire, as he is quitting the pastoral for a higher mood. What follows is what he would have sung to Damon.

162. *Ipse ego, etc.* The subjects of the poem which he proposed to write on the ancient British history, as related by Geoffrey of Monmouth: comp. *Mansus*, 80 seq.—*Dardanias, etc.* The arrival of Brute and his Trojans.—*Rutupina*. A part of the Kentish coast, about Sandwich.

163. *Pandrasidos*. Brute was married to Imogen, the daughter of Pandrasus, a Grecian king.

164. *Brennum, etc.* Brennus and Belinus were the sons of King Molmutius Dunwallo. They invaded Gaul and Italy, and the former captured Rome. Arviragus was the son of Cunobelin, the *Cymbeline* of Shakespeare.

165. *Et tandem, etc.* The Britons, who fled from the Saxons, conquered Armorica, which was named, from them, Little Britain.

166. *Tum gravidum, etc.* The account of the birth of Arthur. Uther Pendragon, being in love with Iogerne, the wife of Gorlois, King of Cornwall, Merlin, by his art, changed him into the form of that prince, and he thus be-

Mendaces vultus, assumptaque Gorlois arma,  
 Merlini dolus. O mihi tum si vita supersit!  
 Tu procul annosa pendebis fistula pinu,  
 Multum oblita mihi; aut patriis mutata Camenis 170  
 Brittonicum strides. Quid enim? omnia non licet uni,  
 Non sperasse uni licet omnia, mi satis ampla  
 Merces, et mihi grande decus—sim ignotus in ævum  
 Tum licet, externo penitusque inglorius orbi—  
 Si me flava comas legat Usa, et potor Alauni,  
 Vorticibusque frequens Abra, et nemus omne Treantæ,  
 Et Thamesis meus ante omnes, et fusca metallis  
 Tamara, et extremis me discant Orcades undis.

Ite domum impasti, domino jam non vacat, agni.  
 Hæc tibi servabam lenta sub cortice lauri, 180  
 Hæc, et plura simul; tum quæ mihi pocula Mansus,

came the real father of Arthur. It is, we may see, a transference of the Grecian account of the birth of Hercules.

169. *Tu procul, etc.*, i.e. He will abandon Latin composition, and sing those themes in his native English.

171. *Omnia, etc.*, i.e. It is too much to expect to be celebrated equally as a Latin and as an English poet.

173. *sim ignotus, etc.* As, at that time, the English language was not much read on the Continent, the poet who employed it could expect little fame beyond the bounds of his own island. How little Milton foresaw what Time would bring to pass!

175. *Usa*. The Ouse, but whether it be the river of that name in Bucks, since celebrated by Cowper, or that in Yorkshire, is uncertain; we think the latter: comp. *Vacation Exercise*, 92.—*Alauni*. Probably the Allen, in Northumberland, or the Alan, in Cornwall. The former is the more likely, as he seems to be proceeding from north to south.

176. “*Vorticibus frequens erat atque impervius amnis.*”

*Ov. Met.* ix. 106.—*W.*

*Abra*. Most probably the Humber.—*Treantæ*. The Trent.

177. *meus*. Because he was born in London, and lived near the Thames, at Horton.

“And gentle Mulla mine, whose waves I whilom taught to weep.”

*F. Q.* iv. 11, 41.

178. *Tamara*. The Tamar, between Devon and Cornwall, where the earth is filled with metallic ore.

180. *Hæc tibi, etc.*, sc. *composita*? or *dicenda*? see on v. 160. We do not clearly understand this line.

181. *tum quæ, etc.* Warton thinks this may be a description of a pair of cups given to him in reality by Manso; but this is not very likely. It is rather



Mansus Chalcidicæ non ultima gloria ripæ,  
 Bina dedit, mirum artis opus, mirandus et ipse,  
 Et circum gemino cælaverat argumento.  
 In medio Rubri Maris unda, et odoriferum ver,  
 Littora longa Arabum, et sudantes balsama silvæ,  
 Has inter Phoenix, divina avis, unica terris,  
 Cæruleum fulgens diversicoloribus alis,  
 Auroram vitreis surgentem respicit undis ; 190  
 Parte alia polus omnipatens, et magnus Olympus—  
 Quis putet?—hic quoque Amor, pictæque in nube pharetræ,  
 Arma corusca, faces, et spicula tincta pyropo ;  
 Nec tenues animas, pectusque ignobile vulgi  
 Hinc ferit, at circum flammantia lumina torquens,  
 Semper in erectum spargit sua tela per orbes  
 Impiger, et pronos nunquam collimat ad ictus.  
 Hinc mentes ardere sacræ, formæque deorum.  
 Tu quoque in his, nec me fallit spes lubrica, Damon,  
 Tu quoque in his certe es ; nam quo tua dulcis abiret  
 Sanctaque simplicitas ? nam quo tua candida virtus ? 200  
 Nec te Lethæo fas quæsisisse sub Orco,  
 Nec tibi conveniunt lacrimæ, nec flebimus ultra.  
 Ite procul lacrimæ, purum colit æthera Damon,  
 Æthera purus habet, pluvium pede reppulit arcum ;  
 Heroumque animas inter, divosque perennes,  
 Æthereos haurit latices, et gaudia potat  
 Ore sacro. Quin tu, cæli post jura recepta,

an occasion he makes for vying with Theocritus and Virgil.—*Chalcidica*, i.e. Eubœan, see *Virg. Æn.* vi. 17.

185. *In medio*, i.e. in the field, on one side of the cup : see our note on *Virg. Buc.* iii. 40.

190. *Parte alia*. Probably in the field of the other side.

192. *tincta*, dyed with, i.e. of the colour of.

193. *nec tenues, etc.* The meaning is, that this is Divine not Sensual Love.

195. *in erectum*, i.e. aloft or against one who is erect and elevated.

202. *Nec tibi, etc.* Comp. *Lycidas*, 181 seq.

197. *Hinc, etc.*, i.e. This sublime Love strikes gods and men alike.—*ardere*, This is what is called the historic or absolute infinitive. See our *Sallust, Ex-curs. I.*

204. "*Plas et Oceani spreto pede repulit amnes.*" *Virg. Geor.* iv. 233.—*K.*

205. "Quos inter Augustus recumbens

Purpureo bibit ore nectar." *Hor. Carm.* iii. 3, 11.—*K.*

Dexter ades, placidusque fave, quicumque vocaris,  
 Seu tu noster eris Damon, sive æquior audis  
 Diodotus, quo te divino nomine cuncti 210  
 Cælicolæ norint, silvisque vocabere Damon.  
 Quod tibi purpureus pudor, et sine labe juvenus  
 Grata fuit, quod nulla tori libata voluptas,  
 En ! etiam tibi virginei servantur honores.  
 Ipse caput nitidum cinctus rutilante corona,  
 Lætaque frondentis gestans umbracula palmæ,  
 Æternum perages immortales hymenæos ;  
 Cantus ubi, choreisque furit lyra mista beatis,  
 Festa Sionæo bacchantur et Orgia thyrsos.

JAN. 23, 1646.

AD JOANNEM ROUSIUM, OXONIENSIS ACADEMIÆ  
BIBLIOTHECARIUM.\*

*De libro Poematum amisso, quem ille sibi denuo mitti postulabat,  
ut cum aliis nostris in Bibliotheca publica reponeret, Ode.*

STROPHE 1.

GEMELLE cultu simplici gaudens liber  
Fronde licet gemina,

209. "Matutine pater, seu Jane libentius audis."

*Hor. St. ii. 6, 20.—K.*

212. "Nudaque simplicitas, purpureusque pudor."

*Ov. Am. i. 3, 14.—R.*

See v. 200. "These are they which were not defiled with women, for they are virgins." *Rev. xiv. 3.*

215. "And they had on their heads crowns of gold." *Rev. iv. 4.*

216. "Clothed with white robes, and palms in their hands." *Rev. vi. 9.*

218. "Sonante mixtam tibiis carmen lyra." *Hor. Epod. 9, 5.—K.*

*Furit* and *bacchantur* are rather strange expressions to use of the joys of Heaven.

\* John Rouse, M.A., Fellow of Oriel College, was elected chief librarian of the Bodleian library at Oxford in 1620, which office he retained till his death in 1652.—*W.*

1. *Gemelle*. Because the volume (*Poems*, 1645) consisted of two parts,

Munditieque nitens non operosa ;  
 Quem manus attulit  
 Juvenilis olim  
 Sedula, tamen haud nimii poetæ ;  
 Dum vagus Ausonias nunc per umbras,  
 Nunc Britannica per vireta luit,  
 Insons populi, barbitoque devius  
 Indulsit patrio, mox itidem pectine Daunio  
 Longinquum intonuit melos  
 Vicinis, et humum vix tetigit pede.

10

## ANTISTROPHE.

Quis te, parve liber, quis te fratribus  
 Subduxit reliquis dolo ?  
 Cum tu missus ab urbe,  
 Docto jugiter obsecrante amico,  
 Illustre tendebas iter  
 Thamesis ad incunabula  
 Cærulei patris,  
 Fontes ubi limpidi

20

English and Latin, with separate titlepages, whence he adds *fronde gemina*, where Warton thinks the better reading would be *fronte*, though *fronde* is that of Milton's own MS., in the volume which he sent to Rouse.—*cultu simplici*. By this, and by the following *munditie, etc.*, is intimated that the volume was what is termed 'plainly but neatly bound.'

4. *attulit, sc. ad finem*.

6. *haud nimii poetæ*, of no great poet. This assumed modesty is rather strange in Milton ; but probably his idea of poetic excellence, and of what he was himself capable of achieving, was so high, that he looked with some degree of contempt on what he had already done.

9. *Insons populi*, i.e. aloof from popular disputes and dissensions, in the time antecedent to his becoming a polemical writer. It is a very unusual expression.

10. *pectine Daunio*. Alluding to his Italian poems.

11. *Longinquum*, distant, sc. from England.—*Vicinis*, i.e. to those who were near him then, the Italians.—*et humum, etc.* This is not quite in harmony with v. 6.

13. *fratribus*, i.e. his other works, which he sent at the same time.

18. *Thamesis, etc.* He probably means the junction of the Thames and the Isis at Dorchester, not far from Oxford ; as it was supposed that Thamesis, though the name used by the Romans, was formed from these two. In reality, however, the Thame is the real Thamesis or Thames, and the Isis is like the Ouse, a Celtic name signifying water.

Aonidum, thyasusque sacer  
 Orbi notus, per immensos  
 Temporum lapsus redeunte cælo,  
 Celeberque futurus in ævum.

## STROPHE 2.

Modo quis deus, aut editus deo,  
 Pristinam gentis miseratus indolem  
 —Si satis noxas luimus priores,  
 Mollique luxu degener otium—  
 Tollat nefandos civium tumultus,  
 Almaque revocet studia sanctus, 30  
 Et relegatas sine sede Musas  
 Jam pene totis finibus Angligenum,  
 Immundasque volucres,  
 Unguibus imminentes,  
 Figat Apollinea pharetra,  
 Phineamque abigat pestem procul amne Pegaseo !

## ANTISTROPHE.

Quin tu, libelle, nuntii licet mala  
 Fide, vel oscitantia,  
 Semel erraveris agmine fratrum,  
 Seu quis te teneat specus, 40  
 Seu qua te latebra, forsán unde vili  
 Callo tereris institoris insulsi,  
 Lætare felix ; en ! iterum tibi

29. *Tollat, etc.* Warton's note here is so unusually liberal that we cannot refrain from quoting it at length. "I fear Milton is here complaining of evils which his own principles contributed either to produce or to promote. But his illustrations are so beautiful that we forget his politics in his poetry. In reflecting however on those evils, I cannot entirely impute their origin to a growing spirit of popular faction. If there was anarchy on one part, there was tyranny on the other ; the dispute was a conflict 'between governors who ruled by will, not by law, and subjects who would not suffer the law itself to control their actions.' *Balguay's Sermons*, p. 55."

38. *Immundas, etc.* He here evidently had in his mind the commencement of Euripides's *Ion*, of which he speaks lower down. He next alludes to the freeing of Phineus from the Harpies, in Apollonius Rhodius.

42. *institoris insulsi*, i.e. the ignorant keeper of a bookstall.

Spes nova fulget posse profundam  
Fugere Lethen, vehique superam .  
In Jovis aulam, remige penna ;

## STROPHE 3.

Nam te Roüsius sui  
Optat peculi, numeroque justo  
Sibi pollicitum queritur abesse,  
Rogatque venias ille, cujus inclyta  
Sunt data virum monumenta curæ ;  
Teque adytis etiam sacris  
Voluit reponi, quibus et ipse præsidet  
Æternorum operum custos fidelis ;  
Quæstorque gazæ nobilioris,  
Quam cui præfuit Ion,  
Clarus Erechtheides,  
Opulenta dei per templa parentis,  
Fulvosque tripodas, donaque Delphica—  
Ion Actæa genitus Creüsa.

50

60

## ANTISTROPHE.

Ergo, tu visere lucos  
Musarum abis amœnos ;  
Diamque Phœbi rursus ibis in domum,  
Oxonia quam valle colit,  
Delo posthabita,  
Bifidoque Parnassi jugo ;  
Ibis honestus,  
Postquam egregiam tu quoque sortem  
Nactus abis, dextri prece sollicitatus amici.

45. *Lethen.* See on *De Idea Plat.* 20.

46. "*Remigio alarum.*" *Virg. Æn.* i. 301.—*K.*

56. *Quam cui, etc.* See the *Ion* of Euripides. Ion was the son of Apollo, by Creüsa, daughter of Eretheus, King of Attica. When a babe, he had been carried by Hermes to the temple of Delphi, where he was reared, and when he grew up, the Delphians made him treasurer of the temple: see *Eur. Ion*, 54.

65. *Delo posthabita.* "*Posthabita . . . Samo.*" *Virg. Æn.* i. 16.

73. *Vos, etc.* His prose works on Church Government, Divorce, etc., which had drawn on him the enmity of both Episcopalians and Presbyterians.—*vacui, sc. utilitatis or laboris !*

Illic legeris inter alta nomina  
 Authorum, Graiae simul et Latinae  
 Antiqua gentis lumina, et verum decus.

70

## ΕΠΟΔΟΣ.

Vos tandem haud vacui mei labores,  
 Quicquid hoc sterile fudit ingenium,  
 Jam sero placidam sperare jubeo  
 Perfunctam invidia requiem, sedesque beatas,  
 Quas bonus Hermes  
 Et tutela dabit solers Roüsi ;  
 Quo neque lingua procax vulgi penetrabit, atque longe  
 Turba legentum prava facesset ; 80  
 At ultimi nepotes,  
 Et cordatior ætas  
 Judicia rebus æquiora forsitan  
 Adhibebit, integro sinu.  
 Tum, livore sepulto,  
 Si quid meremur sana posteritas sciet,  
 Roüsis favente.

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Ode tribus constat Strophis, totidemque Antistrophis, una demum Epodo clausis, quas tametsi omnes nec versuum numero, nec certis ubique colis exacte respondeant, ita tamen secuimus, commode legendi, potius quam ad antiquos concinendi modos, rationem spectantes. Alioquin hoc genus rectius fortasse dici monostrophicum debuerat. Metra partim sunt κατὰ σχῆμα, partim ἀπολελυμένα. Phaleucia quæ sunt, Spondæum tertio loco bis admittunt, quod idem in secundo loco Catullus ad libitum fecit.

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80. *prava*. This word is either to be taken adverbially, or there is an Hypallage: see on *El.* vii. 7.

86. *Si quid, etc.* Posterity will assign them their true value, be it what it may. Of this every writer, however inferior to Milton, may likewise be assured.

## IN SALMASII HUNDREDAM.\*

QUIS expedit Salmasio suam *Hundredam*,  
 Picamque docuit verba nostra conari?  
 Magister artis venter, et Jacobei  
 Centum, exulantis viscera marsupii regis.  
 Quod si dolosi spes refulserit nummi,  
 Ipse, Antichristi modo qui primatum Papæ  
 Minatus uno est dissipare sufflatu,  
 Cantabit ultro Cardinalitium melos.

---

## IN SALMASIUM.

GAUDETE scombri, et quicquid est piscium salo,  
 Qui frigida hieme incolitis algentes freta !  
 Vestrum misertus ille Salmasius Eques  
 Bonus, amicare nuditatem cogitat ;  
 Chartæque largus, apparat papyrinos  
 Vobis cucullos, præferentes Claudii  
 Insignia, nomenque et decus, Salmasii :  
 Gestetis ut per omne cetarium forum  
 Equitis clientes, scriniis mungentium  
 Cubito virorum, et capsulis gratissimos.

---

GALLI ex concubitu gravidam te, Pontia, Mori,  
 Quis bene moratam, morigeramque neget?

---

\* This and the two following epigrams occur in the *Defensio Prima* and *Secunda*. The first, in imitation of the Prologue to the Satires of Persius, was written in ridicule of Salmasius's attempts at Latinizing English terms, and it alludes to a sum of money said to have been given him by the exiled king. The second, in the manner of Catullus, is directed against the same writer. The third alludes to an intrigue between Morus, another of Milton's opponents, and Portia, the waiting-maid of Salmasius's wife.

AD CHRISTINAM SUECORUM REGINAM, NOMINE  
CROMWELL.\*

BELLIPOTENS virgo, Septem regina Trionum,  
Christina, Arctoï lucida stella poli !  
Cernis quas merui dura sub casside rugas,  
Utque senex armis impiger ora tero ;  
Invia fatorum dum per vestigia nitor,  
Exequor et populi fortia jussa manu.  
Ast tibi submittit frontem reverentior umbra ;  
Nec sunt hi vultus regibus usque truces.

\* It is dubious whether these verses were written by Milton or by Marvel.

THE END.





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